

When every one shall equal be—
 None wealthy, none in penury.
 Whoe'er receiveth great commande
 Hath work enough to fill his hands
 Whoe'er with much hath trusted been,
 'Tis well if he may save his skin ;
 Wherefore, your lamentations cease,
 What is't to wait for some few dayes ?

The cover was now again put to and locked, the trumpets and kettle-drums began afresh, yet the bitter lamentation of the prisoners was heard above all, and soon caused my eyes to run over. Presently the Antient Matron, together with her son, sat down, and commanded the Redeemed should be told. As soon as she had written down their number in a gold-yellow tablet, she demanded everyone's name ; this was also written down by a little page. Having viewed us all, she sighed, and said to her son—" Ah, how hartily am I grieved for the poor men in the dungeon ! I would to God I durst release them all." Wherunto her son replied—" Mother, it is thus ordained by God, against Whom we may not contend. In case we all of us were lords, and were seated at table, who would there be to bring up the service !" At this his mother held her peace, but soon after she said—" Well, let these be freed from their fetters," which was presently done, and I, though among the last, could not refrain, but bowed myself before the Antient Matron, thanking God that through her had graciously vouchsafed to bring me out of darkness into light. The rest did likewise to the satisfaction of the matron. Lastly, to every one was given a piece of gold for a remembrance, and to spend by the way. On the one side thereof was stamped the rising sun ; on the other these three letters D L S ; therewith all had license to depart to his own business, with this intimation, *that we to the glory of God*

Magistra
 recens et
 evocata.

Secretarius

Our own
 omnes
 evocati.

Gratitudo
 auctoris
 evocata.

Nummus
 aureus.



Deus Lux
 solis, vel
 Deus laus
 semper.

should benefit our neighbours, and reserve in silence what we had been intrusted with, which we promised to do, and departed one from another. Because of the wounds the fetters had caused me, I could not well go forward, which the matron presently espying, calling me again to her side, said to me—"My son, let not this defect afflict thee, but call to mind thy infirmities, and thank God who hath permitted thee, even in this world, to come into so high a light. Keep these wounds for my sake."

Mandatum
Taciturni-
tatis.

Discessus
anterior.

Vulnus ex
compedibus.

Whereupon the trumpets began again to sound, which so affrighted me that I awoke, and perceived that it was onely a dream, which yet was so impressed on my imagination that I was perpetually troubled about it, and methought I was still sensible of the wounds on my feet. By all these things I well understood that God had vouchsafed me to be present at this mysterious and hidden Wedding, wherefore with childlike confidence I returned thanks to His Divine Majesty, and besought Him that He would preserve me in His fear, daily fill my heart with wisdom and understand-

Experget
actio.

Solatio.

Procuratio.

ing, and graciously conduct me to the desired end. Thereupon I prepared myself for the way, put on my white linnen coat, girded my loyns, with a blood-red ribbon bound cross-ways over my shoulder. In my hat I stuck four red roses, that I might the sooner by this token be taken notice of amongst the throng. For food I took bread, salt, and water, which by the counsel of an understanding person I had at certain times used, not without profit, in the like occurrences. Before I parted from my cottage, I first, in this my wedding garment, fell down upon my knees, and besought God to vouchsafe me a good issue. I made a vow that if anything should by His Grace be revealed to me, I would imploy it neither to my own honour

Preparatio
ad iter.

Votum.

nor authority in the world, but to the spreading of His name, and the service of my neighbour. With this vow I departed out of my cell with joy.

The Second Day.

I was hardly got out of my cell into a forrest when methought the whole heaven and all the elements had trimmed themselves against this wedding. Even the birds chanted more pleasantly then before, and the young fawns skipped so merrily that they rejoiced my old heart, and moved me also to sing with such a loud voice throughout the whole forrest, that it resounded from all parts, the hills repeating my last words, until at length I espyed a curious green heath, whither I betook myself out of the forrest. Upon this heath stood three tall cedars, which afforded an excellent shade, whereat I greatly rejoiced, for, although I had not gone far, my earnest longing made me faint. As soon as I came somewhat nigh, I espyed a tablet fastened to one of them, on which the following words were written in curious letters:—



God save thee, Stranger! If thou hast heard anything concerning the nuptials of the King, consider these words. By us doth the Bridegroom offer thee a choice between foure ways, all of which, if thou dost not sink down in the way, can bring thee to his royal court. The first is short but dangerous, and one which will lead thee into rocky places, through which it will be scarcely possible to pass. The second is longer, and takes thee circuitously; it is plain and easy, if by the help of the Magnet, thou turnest neither to left nor right. The third is that truly royal way which through various pleasures and pageants of our

Tripudium
Creatorum
ob nuptias.

Per System.

In campum.

3 Cedri.

3 Terebin.

Tabella
mercurialis.
1.

1.

2.

3.

King, affords thee a joyful journey; but this so far has scarcely been allotted to one in a thousand. By the fourth ⁴ shall no man reach the place, because it is a consuming way, practicable only for incorruptible bodya. Choose now which thou wilt of the three, and persevere constantly therein, for know whichever thou shalt enter, that is the one destined for thee by immutable Fate, nor canst thou go back therein save at great peril to life. These are the things which we would have thee know, but, ho, beware! thou knowest not with how much danger thou dost commit thyself to this way, for if thou knowest thyself by the smallest fault to be obnoxious to the laws of our King, I beseech thee, while it is still possible, to return swiftly to thy house by the way which thou camest.

As soon as I had read this writing all my joy vanished, and I, who before sang merrily, began inwardly to lament. For although I saw all three ways before me, and it was vouchsafed me to make choice of one, yet it troubled me that in case I went the stony and rocky way, I might get a deadly fall; or, taking the long one, I might wander through bye-ways and be detained in the great journey. Neither durst I hope that I, amongst thousands, should be the one who should choose the Royal way. I saw likewise the fourth before me, but so invironed with fire and exhalation that I durst not draw near it, and, therefore, again and again considered whether I should turn back or take ^{Via aetheris eligenda.} one of the ways before me. I well weighed my own unworthiness, and though the dream, that I was delivered out of the tower, still comforted me, yet I durst not confidently ^{Dubium.} rely upon it. I was so perplexed that, for great weariness, hunger and thirst seized me, whereupon I drew out my bread, cut a slice of it, which a snow-white dove, of whom ^{Confirmatio.}

*Columba
alba arbori
mercuriali
insidens.*

*Corvus
niger.*

*Versus
Meridiana.*

*Ante in
cidit in
2 viam
incogitantem.*

Compassum.

Divertorium.

Oceana.



I was not aware, sitting upon the tree, espied and there-
with came down, betaking herself very familiarly to me, to
whom I willingly imparted my food, which she received,
and with her prettiness did again a little refresh me. But
as soon as her enemy, a most black Raven, perceived it, he
straight darted down upon the dove, and taking no notice
of me, would needs force away her meat, who could not
otherwise guard herself but by flight. Whereupon, both
together flew toward the South, at which I was so hugely
incensed and grieved, that without thinking, I made haste
after the filthy Raven, and so, against my will, ran into one
of the fore-mentioned ways a whole field's length. The
Raven being thus chased away, and the Dove delivered, I first
observed what I had inconsiderately done, and that I was
already entered into a way, from which, under peril of pun-
ishment, I durst not retire, and though I had still where-
with to comfort myself, yet that which was worst of all was,
that I had left my bag and bread at the Tree, and could
never retrieve them, for as soon as I turned myself about,
a contrary wind was so strong against me that it was ready
to fell me, but if I went forward, I perceived no hindrance,
wherefore I patiently took up my cross, got upon my feet,
and resolved I would use my utmost endeavour to get to my
journey's end before night. Now, although many apparent
byways showed themselves, I still proceeded with my com-
pass, and would not budge one step from the meridian line.
Howbeit, the way was oftentimes so rugged that I was in
no little doubt of it. I constantly thought upon the Dove
and Raven, and yet could not search out the meaning, until
upon a high hill afar off I espied a stately Portal, to which,
not regarding that it was distant from the way I was in, I
hasted, because the sun had already hid himself under the

hills, and I could elsewhere see no abiding place, which I verily ascribe only to God, Who might have permitted me to go forward, and withheld my eyes that so I might have gazed beside this gate, to which I now made mighty haste, and reached it by so much daylight as to take a competent view of it. It was an exceeding Royal, beautiful Portal, whereon were carved a multitude of most noble figures and devices, every one of which (as I afterwards learned) had its peculiar signification. Above was fixed a pretty large Tablet, with these words, "*Procul hinc procul ite profani*," and more that I was forbidden to relate. As soon as I was come unto the portal, there streight stepped forth one in a sky-coloured habit, whom I saluted in friendly manner. Though he thankfully returned my greeting, he instantly demanded my Letter of Invitation. O how glad was I that I had brought it with me! How easily might I have forgotten it as chanced to others, as he himself told me. I quickly presented it, wherewith he was not only satisfied, but showed me abundance of respect, saying, "Come in, my Brother, an acceptable guest you are to me," withal entreating me not to withhold my name from him.

Having replied that I was a Brother of the RED ROBE CROSS, he both wondred and seemed to rejoyce at it, and then proceeded thus:—"My brother, have you nothing about you wherewith to purchase a token?" I answered my ability was small, but if he saw anything about me he had a mind to, it was at his service. Having requested of me my bottle of water, and I granting it, he gave me a golden token, whereon stood these letters, S.C., entreating me that when it stood me in good stead, I would remember him. After which I asked him how many were got in before me, which he also told me; and lastly, out of meer friendship, gave me a

Tabula inscriptionis.

Partitor.

Literarum convocationis.

Nomen authoris.

Emittit aqua Tenebra.

Sanctitatis constantis sponsus charas. Spes charitas.

Diploma.	sealed letter to the second Porter. Having lingered some time with him, the night grew on, whereupon a great beacon upon the gate was immediately fired, that if any were still upon the way, he might make haste thither. The road where it finished at the castle was enclosed with
Castellum.	walls, and planted with all sorts of excellent fruit trees. On every third tree on each side lanterns were hung up, wherein all the candles were lighted with a glorious torch
Virgo lucifera.	by a beautiful Virgin, habited in skey-colour, which was so noble and majestic a spectacle that I delayed longer then
The Lady Chamberlain	was requisite. At length, after an advantageous instruction, I departed from the first porter, and so went on the way, until I came to the second gate, which was adorned
Porta secunda. Tabella.	with images and mystick significations. In the affixed Tablet stood— <i>Dote et dabitur colis</i> . Under this gate lay a
Castor Leo.	terrible Lyon, chained, who, as soon as he espied me, arose and made at me with great roaring, whereupon the second
2 Portitor.	porter, who lay upon a stone of marble, awaked, and wishing me not to be troubled nor affrighted, drove back the Lyon, and having received the letter, which I reached him with trembling hand, he read it, and with great respect spake thus to me :—" Now well-come in God's name unto me the man whom of long time I would gladly have seen !" Meanwhile, he also drew out a token, and asked me whether
Tenebra empta sale.	I could purchase it. But I, having nothing else left but my salt, presented it to him, which he thankfully accepted. Upon this token again stood two letters, namely, S.M.
Stadio merentis Sal humor Sponso mittendus Sal mineralis Sal menstruata.	Being just about to discourse with him, it began to ring in the castle, whereupon the porter counselled me to run apace, or all the paines I had taken would serve to no purpose, for the lights above began already to be extinguished, whereupon I dispatched with much haste

that I heeded not the porter; the virgin, after whom all the lights were put out, was at my heels, and I should never have found the way, had not she with her torch afforded me some light. I was more-over constrained to enter the very next to her, and the gates were so suddenly clapt to that a part of my coat was locked out, which I was forced to leave behind me, for neither I nor they who stood ready without and called at the gate could prevail with the porter to open it again. He delivered the keys to the virgin, who took them with her into the court. I again surveyed the gate, which now appeared so rich that the world could not equal it. Just by the door were two columns, on one of which stood a pleasant figure with this inscription, *Congratulator*. On the other side was a statue with countenance veiled, and beneath was written, *Condolea*. In brief, the inscriptions and figures thereon were so dark and mysterious that the most dexterous man could not have expounded them, yet all these I shall e'er long publish and explain. Under this gate I was again to give my name, which was written down in a little vellum-book, and immediately with the rest dispatched to the Lord Bridegroom. Here I first received the true guest-token, which was somewhat less than the former, but much heavier; upon this stood the letters S. P. N. Besides this, a new pair of shoes were given me, for the floor of the castle was pure shining marble. My old ones I was to give to one of the poor who sate in throngs under the gate. I bestowed them on an old man, after which two pages with as many torches conducted me into a little room, where they willed me to sit down upon a form, and, sticking their torches in two holes made in the pavement, they departed, and left me sitting alone. Soon after I heard a noise but saw nothing; it proved to be car-

Porta
clauditor.

Pyramides
perien.

Promissum
authoris.

Salus per
naturam
sponsi pro
sentandus
suptis.

Comes puer.

tain men who stumbled in upon me, but since I could see nothing I was fain to suffer and attend what they would do with me. Presently finding that they were barbers I intreated them not to jostle me, for I was content to do what they desired, whereupon one of them, whom I yet could not see, gently cut away the hair from the crown of my head, but on my forehead, ears, and eyes he permitted my ice-grey locks to hang. In this first encounter I was ready to despair, for, inasmuch as some of them shoved me so forceably, and were still invisible, I could only think that God for my curiosity had suffered me to miscarry. The unseen barbers carefully gathered up the hair which was cut off, and carried it away. Then the two pages re-entered and heartily laughed at me for being so terrified. They had scarce spoken a few words with me when again a little bell began to ring, which (as the pages informed me) was to give notice for assembling, whereupon they willed me to rise, and through many walks, doors, and winding stairs lighted me into a spacious hall, where there was a great multitude of guests—emperors, kings, princes, and lords, noble and ignoble, rich and poor, and all sorts of people, at which I hugely marvelled, and thought to myself, “Ah! how gross a fool hast thou been to ingage upon this journey with so much bitterness and toil, when here are fellows whom thou well knowest, and yet hadst never any reason to esteem, while thou, with all thy prayers and supplications, art hardly got in at last.”

This and more the devil at that time injected. Meantime one or other of my acquaintance spake to me:—“Oh! Brother Rosencreutz, art thou here too!” “Yea, my brethren,” I replied, “The grace of God hath helped me in also,” at which they raised a mighty laughter, looking upon

it as ridiculous that there should be need of God in so slight an occasion. Having demanded each of them concerning his way, and finding most of them were forced to clamber over the rocks, certain invisible trumpets began to sound to the table, whereupon all seated themselves, every one as he judged himself above the rest, so that for me and some other sorry fellows there was hardly a little nook left at the lowermost table. Presently the two pages entered, and one of them said grace in so handsom and excellent a manner as rejoiced the very heart in my body. Howbeit, some made but little reckoning of them, but flaired and winked one at another, biting their lips within their hats, and using like unseemly gestures. After this, meat was brought in, and, albeit none could be seen, everything was so orderly managed that it seemed as if every guest had his proper attendant. Now my Artists having somewhat recruited themselves, and the wine having a little removed shame from their hearts, they presently began to vaunt of their abilities. One would prove this, another that, and commonly the most sorry idiots made the loudest noise. When I call to mind what preternatural and impossible enterprises I then heard, I am still ready to vomit at it. In fine, they never kept in their order, but whenever possible a rascal would insinuate himself among the nobles. Every man had his own prate, and yet the great lords were so simple that they believed their pretences, and the rogues became so audacious, that although some of them were rapped over the fingers with a knife, yet they flinched not at it, but when any one perchance had filched a gold-chain, then would all hazard for the like. I saw one who heard the movements of the Heavens, the second could see Plato's Ideas, a third could number the atoms of Demo-

Insuper
hostium non
recta via
ingressorum.

Quidam
prope
negligent.

Commens-
atio.

Mistari
invidios.

Inebri-
torum
gloriatu
viam.

*M. inter-
involution.*

*Mortalia
prohibetur
hospitibus.*

*Impatiencia
et irritabile
humorem.*

*Assessor
modestus.*

critus. There were not a few pretenders to perpetual motion. Many an one (in my opinion) had good understanding, but assumed too much to himself to his own destruction. Lastly, there was one who would needs persuade us that he saw the servitors who attended, and would have pursued his contention, had not one of those invisible waiters reached him so handsom a cuff upon his lying muzzle, that not only he, but many who were by him, became mute as mice. It best of all pleased me that those of whom I had any esteem were very quiet in their business, acknowledging themselves to be misunderstanding men for whom the mysteries of nature were too high. In this tumult I had almost cursed the day wherein I came hither, for I could not but with anguish behold that those lewd people were above at the board, but I in my sorry place could not even rest in quiet, one of these rascals scornfully reproaching me for a motley fool. I dreamed not that there was one gate behind through which we must pass, but imagined during the whole wedding I was to continue in this scorn and indignity which I had at no time deserved, either of the Lord Bride-groom or the Bride. And, therefore, I opined he would have done well to seek some other fool than me for his wedding. To such impatience doth the iniquity of this world reduce simple hearts. But this was really one part of the lameness whereof I had dreamed.

The longer all this clamour lasted, the more it increased. Howbeit, there sate by me a very fine, quiet man, who discoursed of excellent matters, and at length said "My Brother, if any one should come now who were willing to instruct these blockish people in the right way, would he be heard?" "No, verily," I replied. "The world," said

he. "is now resolved to be cheated, and will give no ear to those who intend its good. Seeest thou that Cock's-comb, with what whimsical figures and foolish conceits he allures others. There one makes mouths at the people with unheard-of mysterious words. Yet the time is now coming when those shameful vizards shall be plucked off, and the world shall know what vagabond imposters were concealed behind them. Then perhaps that will be valued which at present is not esteemed."

*Mendax vult
doctus.*

While he was thus speaking, and the clamour was still increasing, all on a sudden there began in the hall such excellent and stately musick of which, all the days of my life, I never heard the like. Every one held his peace, and attended what would come of it. There were all stringed instruments imaginable, sounding together in such harmony that I forgot myself, and sat so unmovably that those by me were amazed. This lasted nearly half an hour, wherein none of us spake one word, for as soon as anyone was about to open his mouth, he got an unexpected blow. After that space this musick ceased suddenly, and presently before the door of the hall began a great sounding and beating of trumpets, shalms, and kettle-drums, all so master-like as if the Emperor of Rome had been entering. The door opened of itself, and then the noise of the trumpets was so loud that we were hardly able to endure it. Meanwhile, many thousand small tapors came into the hall, marching of themselves in so exact an order as amazed us, till at last the two fore-mentioned pages with bright torches entered lighting in a most beautiful Virgin, drawn on a gloriously gilded, triumphant self-moving throne. She seemed to me the same who on the way kindled and put out the lights, and that these her attendants were the

Musica.

*Morsus ab
attendantium*

*Parula ad
lectum.*

Virgo lucifera.

*The Lady
Chamberlain*

Albedo,

very ones whom she formerly placed at the trees. She was not now in skye-colour, but in a snow-white, glittering robe, which sparkled of pure gold, and cast such a lustre that we durst not steadily behold it. Both the pages were after the same manner habited, albeit somewhat more slightly. As soon as they were come into the middle of the hall, and were descended from the throne, all the small tapers made obeisance before her, whereupon we all stood up, and she having to us, as we again to her, shewed all respect and reverence, in a most pleasant tone she began thus to speak :—

Salutatoria
Incipitum,

“ The King my Lord most gracious,
Who now 's not very far from us,
As also his most lovely Bride,
To him in troth and honour tied,
Already, with great joy indued,
Have your arrival hither view'd ;
And do to every one and all
Promise their grace in special ;
And from their very heart's desire
You may the same in time acquire,
That so their future nuptial joy
May mixed be with none's annoy.”

Hereupon, with all her small tapers, she again courteously bowed, and presently began thus .—

Propositiō
actionis.

“ In th' Invitation writ you know
That no man called was hereto
Who of God's rarest gifts good store
Had not received long before.
Although we cannot well conceit
That any man's so desperate,
Under conditions so hard,
Here to intrude without regard,
Unless he have been first of all
Prepared for this Nuptial,
And, therefore, in good hopes do dwell
That with all you it will be well ,

Yet men are grown so bold and rude,
 Not weighing their ineptitude,
 As still to thrust themselves in place
 Where to none of them called was.
 No cock's-comb here himself may sell,
 No rascal in with others steal,
 For we resolve without all let
 A Wedding pure to celebrate.
 So, then, the artists for to weigh,
 Scales shall be fixt th' ensuing day,
 Whereby each one may lightly find
 What he hath left at home behind.
 If here be any of that rout,
 Who have good cause themselves to doubt,
 Let him pack quickly hence aside,
 Because in case he longer bide,
 Of grace forelorn, and quite undone,
 Betimes he must the gantlet run.
 If any now his conscience gall,
 He shall to-night be left in th' hall,
 And he again releast by morn,
 Yet so he hither ne'er return.
 If any man have confidence,
 He with his waiter may go hence,
 Who shall him to his chamber light,
 Where he may rest in peace to-night."

Proballo
artificum

As soon as she had done speaking, she again made reverence, and sprang chearfully into her throne, after which the trumpets began again to sound, and conducted her invisibly away, but the most part of the small tapers remained, and still one of them accompanied each of us in our perturbation, 'tis scarcely possible to express what pensive thoughts and gestures were amongst us, yet most part resolved to await the scale, and in case things sorted not well to depart (as they hoped) in peace. I had soon cast up my reckoning, and seeing my conscience convinced me of all ignorance and unworthiness, I purposed to stay with the rest in the hall, and chose rather to content myself

Author
insinuat ed.

with the meal I had taken than to run the risk of a future repulse. After every one by his small taper had been severally conducted to a chamber (each, as I since understood, into a peculiar one), there stand nine of us, including he who discoursed with me at the table. Although our small tapers left us not, yet within an hour's time one of the pages came in, and, bringing a great bundle of cords with him, first demanded whether we had concluded to stay there, which when we had with sighs affirmed, he bound each of us in a several place, and so went away with our tapers, leaving us poor wretches in darkness. Then first began some to perceive the imminent danger, and myself could not refrain tears, for, although we were not forbidden to speak, anguish and affliction suffered none of us to utter one word. The cords were so wonderfully made that none could cut them, much less get them off his feet, yet this comforted me, that the future gain of many an one who had now betaken himself to rest would prove little to his satisfaction, but we by one night's penance might expiate all our presumption. At length in my sorrowful thoughts I fell asleep, during which I had a dream which I esteem not impertinent to recount. Methought I was upon an high mountain, and saw before me a great valley, wherein were gathered an unspeakable multitude, each of whom had at his head a string by which he was hanging. Now one hung high, another low, some stood even quite upon the earth. In the air there flew up and down an ancient man, who had in his hand a pair of shears, wherewith here he cut one's and there another's thread. Now he that was nigh the earth fell without noise, but when this happened to the high ones the earth quaked at their fall. To some it came to pass that their thread

Bornstern
Lypicum.

What will be
the issue of
the proba-
tory beam?
He that
climbs high
bath a great
fall.

was so stretched they came to the earth before it was cut. I took pleasure at this tumbling, and it joyed me at the heart when he who had over-exalted himself in the air, of his wedding, got so shameful a fall that it carried even some of his neighbours along with him. In like manner it rejoiced me that he who had kept so near the earth could come down so gently that even his next men perceived it not. But in my highest fit of jollity, I was un-
Experget.
 awares jogged by one of my fellow-captives, upon which I
 waked and was much discontented with him. Howbeit, I considered my dream and recounted it to my brother, who lay by me on the other side, and who hoped some comfort might thereby be intended. In such discourse we spent the remaining part of the night, and with longing expected the day.

The Third Day.

As soon as the lovely day was broken, and the bright sun, having raised himself above the hills, had betaken himself to his appointed office, my good champions began to rise and leisurely make themselves ready unto the inquisition. Whereupon, one after another they came again into the hall, and giving us a good morrow, demanded
Colloquium
 argutium.
 how we had slept, and having espied our bonds, some reproved us for being so cowardly, that we had not, as they, hazarded upon all adventures. Howbeit, some, whose hearts still smote them, made no loud cry of the business. We excused ourselves with our ignorance, hoping we should soon be set at liberty and learn wit by this disgrace, that they also had not altogether escaped, and perhaps their greatest danger was still to be expected. At length all being assembled, the trumpets began again to Cantus.

sound and the kettle-drums to beat, and we imagined that the Bridegroom was ready to present himself, which, nevertheless, was a huge mistake, for again it was the Virgin, who had arrayed herself all in red velvet, and girded herself with a white scarf. Upon her head she had a green wreath of laurel, which much became her. Her train was no more of small tapers, but consisted of two hundred men in harness, all cloathed, like herself, in red and white. As soon as they were alighted from the throne, she comes straight to us prisoners, and, after she had saluted us, said in few words —“That some of you have been sensible of your wretched condition is pleasing to my most mighty Lord, and he is also resolved you shall fare the better for it.” Having espied me in my habit, she laughed and spake —“Good lack! Hast thou also submitted thyself to the yoke? I imagined thou wouldst have made thyself very snug,” which words caused my eyes to run over. After this she commanded we should be unbonded, cuppled together, and placed in a station where we might well behold the scales. “For,” said she, “it may fare better with them than with the presumptuous who yet stand at liberty.”

Meantime the scales, which were intirely of gold, were hung up in the midst of the hall. There was also a little table covered with red velvet, and seven weights thereon—first of all stood a pretty great one, then four little ones, lastly, two great ones severally, and these weights in proportion to their bulk were so heavy that no man can believe or comprehend it. Each of the harnsed men carried a naked sword and a strong rope. They were distributed according to the number of weights into seven bands, and out of every band was one chosen for their

Virgo
caulifera.
The Lady
Chamberlain

Solitor
humilis.

Libra aurea.

7 Pondern.

Satellites

proper weight, after which the Virgin again sprung up into her high throne, and one of the pages commanded each to place himself according to his order, and successively step into the scale. One of the Emperors, making no scruple, first bowed himself a little towards the Virgin, and in all his stately attire went up, whereupon each captain laid in his weight, which (to the wonder of all) he stood out. But the last was too heavy for him, so that forth he must, and that with such anguish that the Virgin herself seemed to pity him, yet was the good Emperor bound and delivered to the sixth band. Next him came forth another Emperor, who stepped hastily into the scale, and, having a thick book under his gown, he imagined not to fail, but, being scarce able to abide the third weight, he was unmercifully slung down, and his book in that affrightment slipping from him, all the soldiers began to laugh, and he was delivered up bound to the third band. Thus it went also with some others of the Emperors, who were all shamefully laughed at and made captive. After these comes forth a little short man, with a curled brown beard, an Emperor too, who, after the usual reverence, got up and held out so steadfastly that methought had there been more weights he would have outstood them. To him the Virgin immediately arose and bowed before him, causing him to put on a gown of red velvet, then reaching him a branch of laurel, whereof she had good store upon her throne, on the steps of which she willed him to sit down. How after him it fared with the rest of the Emperors, Kings, and Lords, would be too long to recount, few of those great personages held out, though sundry eminent virtues were found in many. Everyone who failed was miserably laughed at by the bands. After the inquisition had passed over the

Pandemur
artifices.

1. Caesar

2. Caesar

3. All
Crosses.

4. Caesar

Proba fal-
sariusque.

gentry, the learned, and unlearned, in each condition one, it may be, two, but mostly none, being found perfect, it came to those vagabond cheaters and rascally *Lapidem Spualanficum* makers, who were set upon the scale with such scorn, that for all my grief I was ready to burst my belly with laughing, neither could the prisoners themselves refrain, for the most part could not abide that severe trial, but with whips and scourges were jerked out of the scale. Thus of so pert a throng so few remained that I am ashamed to discover their number. Howbeit, there were persons of quality also amongst them who, notwithstanding, were also honoured with velvet robes and wreaths of laurel.

Nobilis
millianum
erantur

Proba
Humillim.

The inquisition being finished, and none but we poor coupled hounds standing aside, one of the captains stepped forth, and said :—"Gracious madam, if it please your ladyship, let these poor men, who acknowledged their misunderstanding, be set upon the scale also without danger of penalty, and only for recreation's sake, if perchance anything right be found among them." At this I was in great perplexity, for in my anguish this was my only comfort, that I was not to stand in such ignominy, or be lashed out of the scale. Yet since the Virgin consented, so it must be, and we being untied were one after another set up. Now, although the most part miscarried, they were neither laughed at nor scourged, but peaceably placed on one side. My companion was the fifth, who held out bravely, whereupon all, but especially the captain who made the request for us, applauded him, and the Virgin showed him the usual respect. After him two more were despatched in an instant. But I was the eighth, and as soon as (with trembling) I stepped up, my companion, who already sat

Socius
Antoris.

Antor

by in his velvet, looked friendly upon me, and the Virgin herself smiled a little. But, for as much as I outstayed all the weights, the Virgin commanded them to draw me up by force, wherefore three men moreover hung on the other side of the beam, and yet could nothing prevail. Whereupon one of the pages immediately stood up, and cryed out exceeding loud, "THAT IS HE," upon which the other That is he replied :—"Then let him gain his liberty!" which the Virgin accorded, and being received with due ceremonies, the choice was given me to release one of the captives, whomsoever I pleased, whereupon I made no long deliberations, but elected the first Emperor, whom I had long pittied, who was immediately set free, and with all respect seated among us. Now, the last being set up the weights proved too heavy for him, meanwhile the Virgin espied my roses, which I had taken out of my hat into my hands, and thereupon by her page graciously requested them of me, which I readily sent her. And so this first act was finished about ten in the forenoon.

Probation
trial.

Liberty. 2.
Captivity

Author names
examined
Virgin.

Item, 10.
Actus.

The trumpets again began to sound, which, nevertheless, we could not as yet see. Meantime the bands were to step aside with their prisoners and expect the judgment, after which a council of the seven captains and ourselves was set, with the Virgin as president, whereat it was concluded that all the principal lords should with befitting respect be led out of the castle, that others should be stripped and caused to run out naked, while others yet with rods, whips, or dogs, should be hunted out. Those who the day before willingly surrendered themselves might be suffered to depart without any blame, but those presumptuous ones, and they who had behaved themselves so unseemly at dinner, should be punished in body and life according to each

Judgment de
reprobatis.

man's demerit. This opinion pleased the Virgin well, and obtained the upper hand. There was moreover another dinner vouchsafed them, the execution itself being deferred till noon. Herewith the senate arose, and the Virgin, together with her attendants, returned to her usual quarter. The uppermost table in the room was allotted to us till the business was fully dispatched, when we should be conducted to the Lord Bride-groom and Bride, with which we were well content. The prisoners were again brought into the hall, and each man seated according to his quality. They were enjoined to behave somewhat more civilly than they had done the day before, which admonishment they needed not, for they had already put up their pipes, and this I can boldly say, that commonly those who were of highest rank best understood how to comport themselves in so unexpected a misfortune. Their treatment was but in different, yet with respect, neither could they see their attendants, who were visible to us, whereat I was exceeding joyful. Although fortune had exalted us, we took not upon us more than the rest, advising them to be of good cheer, and comforting them as well as we could, drinking with them to try if the wine might make them cheerful. Our table was covered with red velvet, beset with drinking cups of pure silver and gold, which the rest could not behold without amazement and anguish. Ere we had seated ourselves in came the two pages, presenting every one, in the Bride-groom's behalf, the Golden Fleece with a flying Lyon, requesting us to wear them at the table, and to observe the reputation and dignity of the order which his Majesty had vouchsafed us and would ratify with suitable ceremonies. This we received with profoundest submission, promising to perform whatever his Majesty should

Prandium.

Ministri
invisibiles
visibilesProboscium
qualitatis.Remuneratio
& sponse.

please. Beside these, the noble page had a schedule wherein we were set down in order. Now because our entertainment was exceeding stately, we demanded one of the pages whether we might have leave to send some choice bit to our friends and acquaintance, who making no difficulty, every one sent by the waiters, howbeit the receivers saw none of them, and forasmuch as they knew not whence it came, I was myself desirous to carry somewhat to one of them, but, as soon as I was risen, one of the waiters was at my elbow, desiring me to take friendly warning, for in case one of the pages had seen it, it would have come to the King's ear, who would certainly take it amiss of me, but since none had observed it save himself, he purposed not to betray me, and that I must for the time to come have better regard to the dignity of the order. With these words, the servant did really so astonish me that for long I scarce moved upon my seat, yet I returned him thanks for his faithful warning as well as I was able. Soon after the drums began to beat, wherefore we prepared ourselves to receive the Virgin, who now came in with her train, upon her high seat, one of the pages bearing before her a very tall goblet of gold, and the other a patent parchment. Being now after a marvellous artificial manner alighted from her seat, she takes the goblet from the page and presents it in the King's behalf, saying that it was brought from his Majesty, and that in honour of him we should cause it to go round. Upon the cover of this goblet stood Fortune curiously cast in gold, who had in her hand a red flying ensign, for which cause I drank somewhat the more sadly, as having been too well acquainted with Fortune's waywardness. But the Virgin who also was adorned with the Golden Fleece and Lyon, hereupon began to dis-

Autor
denegatur
consensus
ex lo sign
reprobos.

Virgo luct-
fers The
Lady Cham-
berlain

Calix
obambolatus.

Ornatus
virginis.

Nepeubi
dividantur

tinguish the patent which the other page held into two different parts, out of which thus much was read before the first company:—

Accusantur
nulla pars.

That they should confess that they had too lightly given credit to false, fictitious books, had assumed too much to themselves, and so come into this castle uninvited, and perhaps designing to make their markets here and afterwards to live in the greater pride and lordliness. Thus one had seduced another, and plunged him into disgrace and ignominy, wherefore they were deservedly to be soundly punished—all which they, with great humility, readily acknowledged, and gave their hands upon it, after which a severe check was given to the rest, much to this purpose —

Affectibus
nulla pars.

Alterius
pars.

That they were convinced in their consciences of forging false, fictitious books, had befooled and cheated others, thereby diminishing regal dignity amongst all. They knew what ungodly, deceitful figures they had made use of, not even sparing the Divine Trinity. It was also clear as day with what practices they had endeavoured to ensnare the guests; in like manner, it was manifest to all the world that they wallowed in open whoredom, adultery, gluttony, and other uncleannesses. In brief, they had disparaged Kingly Majesty, even amongst the common sort, and therefore should confess themselves to be convicted vagabond-cheats, and rascals, for which they deserved to be cashiered from the company of civil people, and severely to be punished.

The good Artists were loath to come to this confession, but inasmuch as the Virgin not only herself threatened, and swore their death, but the other party also vehemently raged at them, crying that they had most wickedly seduced them out of the Light, they at length, to prevent a huge

misfortune, confessed the same with dolour, yet alledged their actions should not be animadverted upon in the worst Excusatio. sense, for the Lords were resolved to get into the castle, and had promised great sums of money to that effect, each one had used all craft to seize upon something, and so things were brought to the present pass. Thus they had deserved no more than the Lords themselves. Their books also sold so mightily that whoever had no other means to maintain himself was fain to ingage in this consouage. They hoped, moreover, they should be found no way to have miscarried, as having behaved towards the Lords, as became servants, upon their earnest entreaty. But answer was made that his Royal Majesty had determined to punish Reclusio. all, albeit one more severely than another. For although what they had alledged was partly true, and therefore the Lords should not wholly be indulged, yet they had good reason to prepare themselves for death, who had so presumptuously obtruded themselves, and perhaps seduced the ignorant against their will. Thereupon many began most Dolor de casu. pitteously to lament and prostrate themselves, all which could avail them nothing, and I much marvelled how the Virgin could be so resolute, when their misery caused our eyes to run over. She presently dispatched her page, who brought with him all the cuirassiers which had been appointed at the scales, who were each commanded to take his own man, and, in an orderly procession, conduct him Executio sententiæ. into her great garden. Leave was given to my yesterday companions to go out into the garden unbound, and be present at the execution of the sentence. When every man Spectatorum was come forth, the Virgin mounted up into her high throne, requesting us to sit down upon the steps, and appear at the judgment. The goblet was committed to the

pages' keeping, and we went forth in our robes upon the throne, which of itself moved so gently as if we had passed in the air, till we came into the garden, where we arose altogether. This garden was not extraordinarily curious, only it pleased me that the trees were planted in so good order. Besides there ran in it a most costly fountain, adorned with wonderful figures and inscriptions and strange characters (which, God willing, I shall mention in a future book). In this garden was raised a wooden scaffold, hung with curiously painted figured coverlets. There were four galleries made one over another, the first was more glorious than the rest and covered with a white Taffata curtain, so that we could not perceive who was behind it. The second was empty and uncovered, while the two last were draped with red and blew Taffata. As soon as we were come to the scaffold the Virgin bowed herself down to the ground, at which we were mightily terrified, for we could easily guess that the King and Queen must not be far off. We also having duly performed our reverence, the Virgin led us by the winding stairs into the second gallery, where she placed herself uppermost, and us in our former order. But how the emperor whom I had released behaved towards me, I cannot relate for fear of slander, for he might well imagine in what anguish he now should have been, and that only through me he had attained such dignity and worthiness. Meantime, the virgin who first brought me the invitation, and whom I had hitherto never since seen, stepped in, and giving one blast upon her trumpet declared the sentence with a very loud voice:—

"The King's Majesty, my most gracious Lord, could from his heart wish that all here assembled had, upon his Majesty's invitation, presented themselves so qualified that

1. ortus.

Antur
promittit
alter librum.

Oratando
Cesaris erga
liberatores.

Oratio ad
Judicem.

they might have adorned his nuptial and joyous Feast. But since it hath otherwise pleased Almighty God, he hath not wherewith to murmur, but is forced, contrary to his inclination, to abide by the antient and laudable constitutions of this Kingdom, albeit, that his Majesty's clemency may be celebrated, the usual sentence shall be considerably lenified. He vouchsafes to the Lords and Potentates not only their lives intirely, but also freely dismisses them, Sententia in Augustum courteously intreating your Lordships not to take it in evil part that you cannot be present at his Feast of Honour. Neither is your reputation hereby prejudiced, although you be rejected by this our Order, since we cannot at once do all things, and forasmuch as your Lordships have been seduced by base rascals, it shall not pass unrevenge'd. Furthermore, his Majesty resolveth shortly to communicate with you a Catalogue of Hereticks, or Index Expurgatorius, that you may with better judgment discern between good and evil. And because his Majesty also purposeth to rummage his library, and offer the seductive writings to Vulcan, he courteously entreats every one of you to put the same in execution with your own, whereby it is to be hoped that all evil and mischief may be remedied. And you are admonished never henceforth so inconsiderately to covet entrance hither, least the former excuse of seducers be taken from you. In fine, as the estates of the Land have still somewhat to demand of your Lordships, his Majesty hopes that no man will think it much to redeem himself with a chain, or what else he hath about him, and so, in friendly manner, depart from us.

"The others who stood not at the first, third, and fourth Sententia, 3 weight, his Majesty will not so lightly dismiss, but that they also may experience his gentleness, it is his command

to strip them naked, and so send them forth. Those who in the second and fifth weight were found too light shall, besides stripping, be noted with one or more brands, according as each was lighter or heavier. They who were drawn up by the sixth or seventh shall be somewhat more graciously dealt with, and so forward, for unto every combination there is a certain punishment ordained. They who yesterday separated themselves of their own accord shall go at liberty without blame. Finally, the convicted vagabond-cheats, who could move up none of the weights, shall be punished, in body and life, with sword, halter, water, and rods, and such execution of judgment shall be inviolably observed for an example unto others."

Plute habet
Judic.

Herewith one virgin broke her wand, the other, who read the sentence, blew her trumpet, and stepped with profound reverence towards the curtain. Now this judgment being read over, the Lords were well satisfied, for which cause they gave more than they were desired, each one redeeming himself with chains, jewels, gold, monies, and other things, and with reverence they took leave. Although the King's servants were forbidden to jeer any at his departure, some unlucky birds could not hold laughing, and certainly it was sufficiently ridiculous to see them pack away with such speed, without once looking behind them. At the door was given to each of them a draught of FORGETFULNESS, that he might have no further memory of misfortune. After these the volunteers departed, who, because of their ingenuity, were suffered to pass, but so as never to return in the same fashion, albeit if to them (as likewise to the others) anything further were revealed, they should be well-come guests.

Myrom
Mores.

Ministerum
Mores.

Haustae
oblivionis.

Demost.

Meanwhile, others were stripping, in which also an

inequality, according to demerit, was observed. Some were sent away naked, without other hurt, others were driven out with small bells; some again were scourged forth. In brief, the punishments were so various, that I am not able to recount them all. With the last a somewhat longer time was spent, for whilst some were hanging, some beheading, some forced to leap into the water, much time was consumed. Verily, at this execution my eyes ran over, not indeed in regard of the punishment which impudency well deserved, but in contemplation of human blindness, in that we are continually burying ourselves over that which since the first fall hath been sealed to us. Thus the garden which lately was quite full was soon emptied. As soon as this was done, and silence had been kept for the space of five minutes, there came forward a beautiful snow-white Unicorn, with a golden collar, ingraven with certain letters, about his neck. He bound himself down upon his fore-feet, as if hereby he had shown honour to the Lyon, who stood so immoveably upon the fountain that I took him to be stone or brass, but who immediately took the naked sword which he bare in his paw, brake it into two in the middle, the two pieces whereof sunk into the fountain, after which he so long reared until a white Dove brought a branch of olive in her bill, which the Lyon devoured in an instant, and so was quieted. The Unicorn returned to his place with joy, while our Virgin led us down by the winding staires from the scaffold, and so we again made our reverence towards the curtain. We washed our hands and heads in the fountain, and thereby waited in order till the King through a secret gallery returned into his hall, and then we also, with choice musick, pomp, state, and pleasant discourse, were conducted into our for-

Comme-
rationis
aspiratio

Uakornia.

Leo

Heckwra.

Columba

Discessus
ab hoc actu.

mer lodging. Here, that the time might not seem too long to us, the Virgin bestowed on each of us a noble Page, not only richly habited but also exceeding learned, and able aptly to discourse on all subjects, so that we had reason to be ashamed of ourselves. These were commanded to lead us up and down the castle, yet only in certain places, and, if possible, to shorten the time according to our desire. Meantime, the Virgin took leave, promising to be with us again at supper, and after that to celebrate the ceremonies of hanging up the weights, while on the morrow we should be presented to the King. Each of us now did what best pleased him, one part viewing the excellent paintings, which they copied for themselves, and considered what the wonderful characters might signify, others recruiting themselves with meat and drink. I caused my Page to conduct me, with my Companion, up and down the castle, of which walk it will never repent me so long as I live. Besides many other glorious antiquities, the Royal Sepulcher was shewed me, by which I learned more than is extant in all books. There in the same place stands the glorious Phoenix, of which two years since I published a small discourse, and am resolved, in case this narrative prove useful, to set forth several treatises concerning the Lyon, Eagle, Griffon, Falcon, &c., together with their draughts and inscriptions. It grieves me also for my other consorts that they neglected such pretious treasures. I indeed reaped the most benefit by my Page, for according as each one's genius lay, so he led his intrusted one into the quarters pleasing to him. Now the keys hereunto belonging were committed to my Page, and, therefore, this good fortune happened to me before the rest, for though he invited others to come in, yet they imagining such tombs to be only in the church-

Discursus
virgini
luctuosa.

Hospitalium
modi in
delectatione
mentis.

Antoria

Libellus de
Phoenix.

Usus eorum
quos autor
vidit.

yard, thought they should well enough get thither when ever anything was to be seen there. Neither shall these monuments be withheld from my thankful scholars. The other thing that was showed us two was the noble Library libraria as it was altogether before the Reformation, of which I have so much the less to say, because the catalogue is shortly to be published. At the entry of this room stands a great Book the like whereof I never saw, in which all the figures, rooms, portals, writings, riddles, and the like, to be seen in the whole castle are delineated. In every book stands its author painted, whereof many were to be burnt, that even their memory might be blotted out from amongst the righteous. Having taken a full view, and being scarce gotten forth, there comes another Page, and having whispered somewhat in our Page's ear, he delivered up the keys to him, who immediately carried them up the winding stairs; but our Page was very much out of countenance, and we, setting hard upon him with intreaties, he declared to us that the King's Majesty would by no means permit that either the library or sepulchers should be seen by man, and he besought us as we tendered his life to discover it not to anyone, he having already utterly denied it, whereupon both of us stood hovering between joy and fear, yet it continued in silence, and no man made further inquiry about it. Thus in both places we consumed three hours, and now, although it had struck seven, nothing was hitherto given us to eat, but our hunger was abated by constant revivings, and I could be content to fast all my life with such an entertainment. About this time the curious fountains, mines, and all kind of art shops were also shown us, of which there was none but surpassed all our arts even if melted into one mass. Fastidium pulchrum egregium spectaculum. Every chamber was built in semi-circle, that so they might

*Oricharmum
constitutum
ram. finis.*

*Glabra
terrenus.*

*Excellentia
patriæ
austeris.*

have before their eyes the costly clock-work which was erected upon a fair turret in the centre, and regulate themselves according to the course of the planets which were to be seen on it in a glorious manner. At length I came into a spacious room, in the middle whereof stood a terrestrial globe, whose diameter contained thirty foot, albeit near half, except a little which was covered with the steps, was let into the earth. Two men might readily turn it about, so that more of it was never to be seen but so much as was above the horizon. I could not understand whereto those ringlets of gold (which were upon it in several places) served, at which my Page laughed, and advised me to view them more narrowly, when I found there my native country noted with gold also, whereupon my companion sought his and found that too. The same happened to others who stood by, and the Page told us that it was yesterday declared to the King's Majesty by their old astronomer Atlas, that all the gilded points did exactly answer to their native countries, and, therefore, he, as soon as he perceived that I undervalued myself, but that nevertheless there stood a point upon my native country, moved one of the captains to intreat for us to be set upon the scale at all adventures, especially seeing one of our native countries had a notable good mark. And truly it was not without cause that he, the Page of greatest power, was bestowed on me. For thus I returned him thanks, and looking more diligently upon my native country, I found that, besides the ringlets, there were also certain delicate streaks upon it. I saw much more even upon this globe than I am willing to discover. Let each man take into consideration why every city produceth not a philosopher. After this he led us within the globe, for on the sea there was a

tablet (whereon stood three dedications and the author's name) which a man might gently lift up, and by a little board go into the center, which was capable of four persons, being nothing but a round board whereon we could sit and at ease by broad daylight (it was now already dark) contemplate the stars, which seemed like mere carbuncles glittering in an agreeable order, and moving so gallantly that I had scarce any mind ever to go out again, as the Page afterwards told the Virgin, and with which she often twitted me, for it was already supper time and I was almost the last at table. The waiters treated me with so much reverence and honour that for shame I durst not look up. To speak concerning the musick, or the rest of that magnificent entertainment, I hold needless, because it is not possible sufficiently to express it. In brief there was nothing there but art and amenity. After we had each to other related our employment since noon (howbeit, not a word was spoken of the library and monuments), being already merry with wine, the Virgin began thus:—"My Lords, I have a great contention with one of my sisters. In our chamber we have an eagle, whom we cherish with such diligence that each of us is desirous to be the best beloved, and upon that score have many a squabble. On a day we concluded to go both together to him, and toward whom he should show himself most friendly, hers should he properly be. Thus we did, and I, as commonly, bare in my hand a branch of lawrel, but my sister had none. As soon as he espyed us both, he gave my sister another branch which he had in his beak, and offered at mine, which I gave him. Each of us hereupon imagined herself best beloved of him. Which way am I to resolve myself?"

This modest proposal pleased us mightly well, and each

Quid in
glob.

Reverentia
in convivio
exhibita
naotaria.

The Lady
Chamberl.

Perplexed
speeches, or
intricate
questions.

one would gladly have heard the solution, but inasmuch as all looked upon me, and desired to have the beginning from me, my mind was so extremely confounded that I knew not what to do but propound another in its stead, and said, therefore :—"Gracious Lady, your Ladyship's question were easily to be resolved if one thing did not perplex me. I had two companions who both loved me exceedingly, they being doubtful which was most dear to me, concluded to run to me unawares, and that he whom I should then embrace should be the right, this they did, yet one of them could not keep pace with the other, so he staid behind and wept; the other I embraced with amazement. When they had afterwards discovered the business to me, I knew not how to resolve, and have hitherto let it rest in this manner till I may find some good advice herein."

Author's
griffon.

The Author's
culpable
disregard.

Griffon, 8.

The Virgin wondered at it, and well observed where about I was, upon which she replied, that we should both be quit, and then desired the solution from the rest. But I had already made them wise, wherefore the next began thus—"In my city a Virgin was condemned to death, but the judge being pitiful towards her, proclaimed that if any man desired to be her champion, he should have free leave. Now she had two lovers, one made himself ready, and came into the lists to expect his adversary, afterwards the other presented himself, but coming too late, resolved nevertheless to fight, and suffer himself to be vanquished that the Virgin's life might be preserved, which succeeded accordingly. Thereupon each challenged her, and now, my lords, instruct me to which of them of right she belongeth." The Virgin could hold no longer, but said—"I thought to have gained much information, and am my self gotten into

the net, yet I would gladly hear whether there be any more behind." "Yes, that there is," answered the third, "a stranger adventure hath not been recounted then that which happened to myself. In my youth I loved a worthy Gripham, 4. maid, and that my love might attain its end I made use of an ancient matron, who easily brought me to her. Now it happened that the maid's brethren came in upon us as we three were together, and were in such a rage that they would have taken my life, but, on my vehement supplication, they at length forced me to swear to take each of them for a year to my wedded wife. Now, tell me, my Lords, should I take the old or the young one first?" We all laughed sufficiently at this riddle, yet none would undertake to unfold it, and the fourth began. "In a certain Gripham, 4. city there dwelt an honourable lady, beloved of all, but especially of a noble young man, who would needs be too importunate with her. At length she gave him this determination, that in case he would, in a cold winter, lead her into a fair green garden of Roses, then he should obtain, but if not he must resolve never to see her more. The noble man travelled into all countries to find one who might perform this, till at length he lite upon a little old man who promised to do it for him, in case he would assure him of half his estate, which he having consented to the other was as good as his word. Whereupon he invited the Lady home to his garden, where, contrary to her expectation, she found all things green, pleasant, and warm, and remembering her promise, she only requested that she might once more return to her lord, to whom with sighs and tears she bewailed her lamentable condition. Her lord, sufficiently perceiving her faithfulness, dispatched her back to her lover, who had so dearly purchased her, that

she might give him satisfaction, when the husband's integrity so mightily affected the noble man that he thought it a sin to touch so honest a wife, and sent her home with honour to her lord. The little man, perceiving such faith in all these, would not, how poor soever he were, be the least, but restored the noble man all his goods, and went his way. Now, my lords, which of these persons showed the greatest ingenuity?" Here our tongues were quite cut off, neither would the Virgin make any reply but that another should go on, wherefore the fifth began —

- Orpheus 2. "I desire not to make long work. Who hath the greater joy, he that beholdeth what he loveth, or he that only thinketh on it?" "He that beholdeth it," said the Virgin.
- "Nay," answered I, and hereupon rose a contest till the sixth called out:—"My lords, I am to take a wife; I have before me a maid, a married wife, and a widdow; ease me of this doubt, and I will help to order the rest." "It goes well there," replied the seventh, "when a man hath his choice, but with me the case is otherwise. In my youth I loved a fair and virtuous virgin, and she me in like manner, howbeit, because of her friends' denial, we could not come together in wedlock, whereupon she was married to another, who maintained her honourably and with affection, till she came into the pains of childbirth, which went so hard with her that all thought she was dead, so with much state and mourning she was interred. Now, I thought with myself, during her life thou couldst have no part in this woman, but dead as she is, thou mayst embrace her sufficiently, whereupon I took my servant with me, who dug her up by night. Having opened the coffin and locked her in my arms, I found some little motion in her heart, which increased from my warmth, till

I perceived she was indeed alive. I quietly bore her home, and after I had warmed her chilled body with a costly bath of herbs, I committed her to my mother until she brought forth a fair son, whom I caused faithfully to be nursed. After two days (she being then in a mighty amazement) I discovered to her all the affair, requesting that for the time to come she would live with me as a wife, against which she excepted thus, in case it should be grievous to her husband, who had maintained her well and honourably, but if it could otherwise be, she was the present obliged in love to one as well as the other. After two months (being then to make a journey elsewhere) I invited her husband as a guest, and amongst other things demanded of him whether if his deceased wife should come home again he could be content to receive her, and he affirming it with tears and lamentations, I brought him his wife and son, recounting all the fore-passed business, and intreating him to ratifie with his consent my fore-purposed espousals. After a long dispute he could not beat me from my right, but was fain to leave me the wife. But still the contest was about the son." Here the Virgin interrupted him and said:—"It makes me wonder how you could double the afflicted man's grief." Upon this there arose a dispute amongst us, the most part affirming he had done but right. "Nay," said he, "I freely returned him both his wife and son. Now tell me, my lords, was my honesty or this man's joy the greater?" These words so mightily cheered the Virgin that she caused a health to go round, after which other proposals went on somewhat perplexedly, so that I could not retain them all; yet thus comes to my mind, that one told how a few years before he had seen a physician, who bought a parcel of wood against winter, &

with which he warmed himself all winter long ; but as soon as spring returned he sold the very same wood again, and so had the use of it for nothing. "Here must needs be skill," said the Virgin, "but the time is now past." "Yea," replied my companion, "whoever understands how to resolve all the riddles may give notice of it by a proper messenger ; I conceive he will not be denied." At this time they began to say grace, and we arose altogether from the table rather satisfied and merry than gluttoned ; it were to be wished that all invitations and feastings were thus kept. Having taken some few turns up and down the hall, the Virgin asked us whether we desired to begin the wedding. "Yes," said one, "noble and virtuous lady ;" whereupon she privately dispatched a Page, and, meantime, proceeded in discourse with us. In brief, she was become so familiar that I adventured and requested her Name. The Virgin smiled at my curiosity, and replied :—"My name contains five and fifty, and yet hath only eight letters, the third is the third part of the fifth, which added to the sixth will produce a number, whose root shall exceed the third itself by just the first, and it is the half of the fourth. Now the fifth and seventh are equal, the last and first also equal, and make with the second as much as the sixth hath, which contains four more than the third tripled. Now tell me, my lord, how am I called ?"

The answer was intricate enough, yet I left not off, but said —"Noble and virtuous Lady, may I not obtain one only letter ?" "Yea," said she, "that may well be done. "What, then," I proceeded, "may the seventh contain ?" "It contains," said she, "as many as there are lords here." With this I easily found her Name, at which she was well

Virgo
lucifera
graculosa.

Enigma
de Nomine.

80, 8c quot
virginem.

pleased, saying that much more should yet be revealed to us. Meantime certain virgins had made themselves ready, and came in with great ceremony. Two youths carried lights before them, one of whom was of jocond countenance, sprightly eyes, and gentile proportion, while the other looked something angrily, and whatever he would have must be, as I afterwards perceived. Four Virgins followed them, one looked shamefully towards the earth, the second also was a modest, bashful Virgin; the third, as she entered, seemed amazed at somewhat, and, as I understood, she cannot well abide where there is too much mirth. The fourth brought with her certain small wreaths, to manifest her kindness and liberality. After these four came two somewhat more gloriously appparelled, they saluted us courteously. One of them had a gown of skye-colour, spangled with golden stars, the other's was green, beautified with red and white stripes. On their heads they had thin flying white tiffanies, which did most becomingly adorn them. At last came one alone, wearing a coronet, and rather looking up towards heaven than towards earth. We all took her for the Bride, but were much mistaken, although in honour, riches, and state she much surpassed the bride, and afterwards ruled the whole Wedding. On this occasion we all followed our Virgin, and fell on our knees, howbeit, she shewed herself extreamly humble, offering each her hand, and admonishing us not to be too much surprized at this, which was one of her smallest bounties, but to lift up our eyes to our Creator and acknowledge his Omnipotency, and so proceed in our enterprised course, employing this grace to the praise of God and the good of man. In sum her words were quite different from those of our Virgin, who was somewhat more worldly. They pierced even through

Reductor
pondera
choro
Virginis
2 Jovenes.

4 Virgines.

2 Virgines.

1 Virgo
præstant.

The
Dutchess.

my bones and marrow “Thou,” said she further to me, “hast received more than others, see that thou also make a larger return.”

This to me was a very strange sermon, for as soon as we saw the Virgins with the musick, we imagined we should fall to dancing. Now the Weights stood still in the same place, wherefore the Queen (I yet know not who she was) commanded each Virgin to take up one, but to our Virgin she gave her own, which was the largest, and commanded us to follow behind. Our majesty was then somewhat abated, for I observed that our Virgin was but too good for us, and that we were not so highly reputed as we ourselves were almost willing to phantase. We were brought into the first Chamber, where our Virgin hung up the Queen’s weight, during which an excellent spiritual hymn was sung. There was nothing costly in this room save certain curious little Prayer-Books which should never be missing. In the midst was a pulpit, convenient for prayer, where in the Queen kneeled down, and about her we also were fain to kneel and pray after the Virgin, who read out of a book, that this Wedding might tend to the honour of God, and our own benefit. We then came into the second chamber, where the first Virgin hung up her weight also, and so forward till all the ceremonies were finished, upon which the Queen again presented her hand to every one, and departed with her Virgins. Our president staid awhile with us, but because it had been already two hours night she would then no longer detain us, and, though methought she was glad of our company, she bid us good night, wishing us quiet rest. Our Pages were well instructed, and shewed every man his chamber, staying with us in another pallet, in case we wanted any thing. My chamber was royally furnished

Ponderum
repositio in
locum suum.

The
Dutchess.

Reginae
habitu.

Supplex
The
Dutchess.

Virgo
luciferam
discedit
cubitum.

Puerorum
conitium
officium.

with rare tapistries, and hung about with paintings, but above all things I was delighted in my Page, who was so excellently spoken, and experienced in the arts, that he yet spent me another hour, and it was half an hour after three when I fell asleep. This was the first night that I slept in quiet, and yet a scurvy dream would not suffer me to rest, for I was troubled with a Door which I could not get open, though at last I did so. With these phantasies I passed the time, till at length, towards day, I awaked.

Antoris
Chamara.

Somnium
de porta
difficili.

The Fourth Day.

I still lay in my bed, and leisurely survey'd the noble images and figures about my chamber, during which, on a sudden, I heard the munnick of coronets, as if already they had been in procession. My Page skipped out of the bed as if he had been at his wife's end, and looked more like one dead than living. "The rest are already presented to the King," said he. I knew not what else to do but weep outright, and curse my own slothfulness. I dressed myself, but my Page was ready long before me, and ran out of the chamber to see how affairs might yet stand. He soon returned with the joyful news that the time was not past, only I had over-slept my breakfast, they being unwilling to waken me because of my age, but that now it was time for me to go with him to the Fountain, where most were assembled. With this consolation my spirit returned, wherefore I was soon ready with my habit, and went after the Page to the Fountain in the Garden, where I found that the Lyon, instead of his sword, had a pretty large tablet by him. Having well view'd it, I found that it was taken out of the ancient monuments, and placed here for some especial honour. The inscription was worn with age, and, therefore,

Autor
longiuscule
dormiens
expurgatus.

Jentaculo
privatus.

Leonis
Tabula.

I am minded to set it down here, as it is, and give every one leave to consider it.

HERMES PRINCIPES.
POST TOT ILLATA
GENEJI HUMANO DAMNA,
DEI CONSILIO:

ARTISQUE ADMIRICULO
MEDICINA SALUTIS FACTUS
HIC FLUO.

Bibat ex me qui potest. lavet, qui vult. turbet, qui audeat:
BIBITE FRATRES, ET VIVITE.

∞>):XX)IC¥ w→:

Scriptura
facilis.

Potus.

Vestitus.

Citatio.

Musici.

This writing might well be read and understood, being easier than any of the rest. After we had washed ourselves out of the Fountain, and every man had taken a draught out of an intirely golden cup, we once more followed the Virgin into the hall, and there put on new apparel, all of cloth of gold gloriously set out with flowers. There was also given to everyone another Golden Fleece, set about with pretious stones, and various workmanship according to the utmost skill of each artificer. On it hung a weighty medal of gold, whereupon were figured the sun and moon in opposition, but on the other side stood this poesie —“The light of the moon shall be as the light of the sun, and the light of the sun shall be seven times brighter than at present.” Our former jewels were laid in a little casket, and committed to one of the waiters. After this the Virgin led us out in our order, where the musitians waited ready at the door, all apparelled in red velvet with white guards. After which a door, that I

never before saw open, was unlocked, it opened on the Royal winding-stairs. There the Virgin led us, together with the musick, up three hundred sixty-five stairs, we saw nothing but what was of extream costly and artificial workmanship; the further we went, the more glorious still was the furniture, until at the top we came under a painted arch, where the sixty virgins attended us, all richly apparelled. As soon as they had bowed to us, and we as well as we could had returned our reverence, the musicians were dispatched away down the winding-stairs, the Door being shut after them. Then a little Bell was told, when in came a beautiful Virgin, who brought every one a wreath of lawrel, but our Virgin had branches given them. Meanwhile, a curtain was drawn up, where I saw the King and Queen as they sate in their majesty, and had not the yesterday queen warned me I should have equalled this unspeakable glory to Heaven; for besides that the room glittered of meer gold and pretious stones, the Queen's robes were so made that I was not able to behold them. In the meantime the Virgin stept in, and then each of the other virgins, taking one of us by the hand, with most profound reverence presented us to the King. Whereupon the Virgin began thus to speak — "That to honour your most gracious, royal Majesties, these Lords have adventured hither with peril of body and life, your Majesties have reason to rejoyce, especially since the greatest part are qualified for enlarging your Majesties' dominions, as you will find by a most gracious particular examination of each. Herewith I was desirous thus to have them in humility presented to your Majesties, with most humble suit to discharge me of this my commission, and to take information from each of them concerning my actions and omissions."

Accessus
ad regis
aulam

Laborato-
rium aro-
rum 66
Virgines.

Virg. Lucif.

Regis et
Regine
gloria.

Virgo
lucifera
presentat
hospites
Regi

Hospites
rescians
respondens.
Atlas
respondet.

Hereupon she laid her branch on the ground. It would have been fitting for one of us to have spoken somewhat on this occasion, but, seeing we were all troubled with the falling of the uvula, old Atlas stept forward and spoke on the King's behalf:—"Their Royal Majesties most graciously rejoyce at your arrival, and will that their grace be assured to all. With thy administration, gentle Virgin, they are most graciously satisfied, and a Royal Reward shall be provided for thee; yet it is their intention that thou shalt this day also continue with them, inasmuch as they have no reason to mistrust thee."

Descriptio
laboratorii

Subsecutio.

1. Rex senior
Conjux
Juven.

2. Rex and
conjux senior.

Scenes.
accessores.

Cupido.

Here the Virgin humbly took up the branch, and we for this first time were to step aside with her. This room was square on the front, five times broader than it was long, but towards the West it had a great arch like a porch, where stood in circle three glorious thrones, the middlemost being somewhat higher than the rest. In each throne sate two persons—in the first sate a very antient King with a gray beard, yet his consort was extraordinarily fair and young. In the third throne sate a black King of middle age, and by him a dainty old matron, not crowned, but covered with a veil. But in the middle sate the two young persons, who though they had likewise wreaths of lawrel upon their heads, yet over them hung a large and costly crown. Now albeit they were not at this time so fair as I had before imagined to my self, yet so it was to be. Behind them on a round form sat for the most part antient men, yet none had any sword or other weapon about him. Neither saw I any life-guard but certain Virgins which were with us the day before, and who sate on the sides of the arch. I cannot pass in silence how the little Cupid flew to and again there, but for the most part he hovered

about the great crown. Sometimes he seated himself in between the two lovers, somewhat smiling upon them with his bow. Sometimes he made as if he would shoot one of us, in brief, this knave was so full of his waggery, that he would not spare even the little birds, which in multi- ^{Aves.} tudes flew up and down the room, but tormented them all he could. The virgins also had their pastimes with him, ^{Virgines.} and when they could catch him it was no easie matter for him to get from them again. Thus this little knave made all the sport and mirth. Before the Queen stood a small ^{Supplex in} but inexpressibly curious altar, wherein lay a book covered ^{in this altar.} with black velvet, only a little overlaid with gold. By this stood a taper in an ivory candlestick, which, although very ^{1. Taper} small, burnt continually, and stood in that manner, that had not Cupid, in sport, now and then puffed upon it, we could not have conceived it to be fire. By this stood a sphere or celestial globe, which of itself turned about, ^{2. Sphere.} Next this was a small striking-watch, by that a little ^{3. Watch} christal pipe or syphon-fountain, out of which perpetually ^{4. Little} ran a clear blood-red liquor, and last of all there was a scull ^{Fountain.} or death's head, in which was a white serpent, of such a ^{5. Scull} length, that though she crept circle-wise about the rest of ^{serpent,} it, yet her taile still remained in one of the eye-holes until her head again entered at the other, so she never started from her scull, unless Cupid twitched a little at her, when she slipt in so suddenly that we could not choose but marvel at it. There were hung up and down the room wonderful images, which moved as if alive. Likewise, as we were ^{Imagines.} passing out, there began such marvellous vocal musick that ^{Musice.} I could not tell whether it were performed by the virgins who yet stayed behind, or by the images themselves. We, ^{Discordibus} being for this time satisfied, went thence with our virgins, ^{ex labora-} ^{toris}

who, the mnaitians, being already present, led us down the winding stairs, the door being diligently locked and bolted. As soon as we were come again into the hall, one of the virgins began —“I wonder, Sister, that you durst adventure yourself amongst so many persons.” “My Sister,” replied our president, “I am fearful of none so much as of this man,” pointing at me. This speech went to my heart, for I understood that she mocked at my age, and indeed I was the oldest of all; yet she comforted me by promising, that in case I behaved myself well towards her, she would easily rid me of this burden.

Virgines
joculator
de senio
austeris.

Convivium
cum virginibus.

Sermones
convivialis.

Autor
mirationis
ob
senium.

Joculator
volationis
scriptis à
Virgine.

Socio.

Virg. iact.

Meantime a collation was again brought in, and every one's Virgin seated by him, who well knew how to shorten the time with handsom discourses, but what these and their sports were I dare not blab out of school. Most of the questions were about the arts, whereby I could lightly gather that both young and old were conversant in the sciences. Still it run in my thoughts how I might become young again, whereupon I was somewhat the sadder. This the Virgin perceived, and, therefore, began —“I dare lay anything, if I lye with him to-night, he shall be pleasanter in the morning.” Hereupon they began to laugh, and albeit I blushed all over, I was fain to laugh too at my own ill-luck. Now there was one there that had a mind to return my disgrace upon the Virgin, whereupon he said —“I hope not only we but the virgins themselves will bear witness, that our Lady President hath promised herself to be his bed-fellow to-night.” “I should be well content with it,” replied the Virgin, “if I had not reason to be afraid of these my aisters, there would be no hold with them should I choose the best and handsomest for myself.” “My Sister,” presently began another, “we find hereby

that thy high office makes thee not proud, wherefore if by thy permission we might by lot part the Lords here present, thou shouldst, with our goodwill, have such a prerogative." We let this pass for a jest, and began again to discourse together, but our Virgin could not leave tormenting us, and continued — "My lords, how if we should permit fortune to decide which of us must be together to-night?" "Well," said I, "if it may be no otherwise, we cannot refuse such a proffer." Now because it was concluded to make this trial after meat, we resolved to sit no longer at table, so we arose and each walked up and down with his Virgin. "Nay," said the president, "it shall not be so yet, but let us see how fortune will couple us," upon which we were separated. Now first arose a dispute how the business should be carried out, but this was only a premeditated device, for the Virgin instantly proposed that we should mix ourselves in a ring, and that she beginning to count from herself, the seventh was to be content with the following seventh, were it a virgin or man. We were not aware of any craft, and therefore permitted it so to be, but when we thought we had very well mingled ourselves, the Virgins were so subtil that each knew her station before-hand. The president began to reckon, the seventh next her was a Virgin, the third seventh a Virgin likewise, and this continued till, to our amazement, all the Virgins came forth and none of us was hit. Thus we poor wretches remained standing alone, and were forced to confess that we had been handsomely conned, albeit, whoever had seen us in our order might sooner have expected the sky to fall than that it should never have come to our turn. Herewith our sport was abandoned. In the interim the little wanton Cupid came also in unto us, but because he

*Endira
electio
una der-
minatum.*

presented himself on behalf of their Royal Majesties, and delivered us a health from them out of a golden cup, and was to call our Virgin to the King, withal declaring he could not at this time tarry, we could not sport ourselves with him, so, with a due return of our most humble thanks we let him flye forth again. Now because the mirth began to fall into my consort's feet, and the Virgins were nothing sorry to see it, they lead up a civil dance which I rather beheld with pleasure then assisted, for my mercurialists were so ready with their postures, as if they had been long of the trade. After some few dances, our president came in again, and told us how the artists and students had offered themselves to their Royal Majesties before their departure to act a merry comedy, and if we thought good to be present thereat, and to waite upon their Royal Majesties to the House of the Sun, it would be acceptable to them. Hereupon we returned our humble thanks for the honour vouchsafed us, and most submissively tendered our small service, which the Virgin related, and presently brought word to attend their Royal Majesties in the gallery, whither we were soon led, and staid not long there, for the Royal Procession was just ready, yet without musick. The unknown Queen who was yesterday with us went foremost with a small and costly coronet, appparelled in white satin, and carrying nothing but a small crucifix made of a pearl, and this very day wrought between the young King and his Bride. After her went the six fore-mentioned Virgins in two ranks, carrying the King's jewels belonging to the little altar. Next to these came the three Kings. The Bridegroom was in the midst of them with a plain dress of black sattin, after the Italian mode. He had on a small round black hat, with a little black pointed feather, which

A merry
dance.

Hierophes
Invitantur
A virginis
Lucif ad
comediam.

Processus
Regis ad
spectandum
comediam.

he courteously put off to us, thereby to signify his favour towards us. To him we bowed, as we had been before instructed. After the Kings came the three Queens, two whereof were richly habited; she in the middle went likewise all in black, and Cupid held up her train. Intimation was given us to follow, and after us the Virgins, old Atlas bringing up the rear. Through many stately walks we came to the House of the Sun, there next to the King and Queen, upon a richly furnished scaffold, to behold the fore-ordained comedy. We, though separated, stood on the right hand of the Kings, but the Virgins on the left, except those to whom the Royal Ensignes were committed. To them was allotted a peculiar standing at top of all, but the rest of the attendants were content to stand below between the columns. Now because there are many remarkable passages in this Comedy, I will in brief run it over.

Statia
spectabilem

A Præcipua
quæ æge-
luntur

Actus I

First of all came forth a very antient King with some servants; before his throne was brought a little chest, with mention that it was found upon the water. Being opened, there appeared in it a lovely babe, together with certain jewels, and a small parchment sealed, and superscribed to the King. This the King presently opened, and having read it, he wept and declared to his servants how injuriously the King of the **Moors** had deprived his aunt of her country, and had extinguished all the royal seed even to this infant, with the Daughter of which country he had purposed to match his Son. Hereupon he swore to maintain perpetual enmity with the Moore and his allies, and to revenge this on him. He commanded that the Child should be tenderly nursed, and to make preparations against the Moore. This provision, and the discipline of the young lady (who after she was a little grown up was com-

Intermedium. mitted to an ancient tutor), continued all the first act, with many laudable sports beside. In the interlude a Lyon and Griffon were set at one another, and the Lyon got the victory, this was also a pretty sight.

Actus 2. In the second act, the Moore, a black, treacherous fellow, came forth, who having with vexation understood that his murder was discovered, and that a little lady was craftily stolen from him, began to consult how by stratagem he might encounter so powerful an adversary, whereof he was at length advised by certain fugitives who fled to him through famine. So the young lady, contrary to all expectation, fell again into his hands, whom had he not been wonderfully deceived by his own servants, he had like to have slain. Thus this act was concluded with a marvelous triumph of the Moore.

Actus 3. In the third act a great army on the King's part was raised against the Moore, and put under the conduct of an antient, valiant knight, who fell into the Moore's country, till he forceably rescued the young Lady from a tower, and apparelled her anew. After this they erected a glorious scaffold and placed her upon it; presently came twelve royal ambassadors, amongst whom the Knight made a speech, alledging that the King, his most gracious Lord, had not only heretofore delivered her from death, and caused her to be royally brought up, though she had not behaved herself altogether as became her, but, moreover, had, before others, elected her as a spouse for the young Lord, his Son, most graciously desiring that the espousals might be really executed in case they would be sworn to his Majesty upon the following articles. Hereupon out of a patent he caused certain glorious conditions to be read; the young Lady took an oath inviolably to observe the

same, returning thanks in most seemly sort for so high a grace. Whereupon they began to sing to the praise of God, of the King, and the young Lady, and for this time so departed. In sport, meanwhile, the four beasts of **Daniel**, Intermedium as he saw them in the vision, were brought in, all which had its certain signification.

In the fourth act the young Lady was restored to her Actus 4 lost kingdom and crowned, being in this array conducted about the place with extraordinary joy. After various ambassadors presented themselves not only to wish her prosperity but also to behold her glory. Yet it was not long that she preserved her integrity, but began to look wantonly about her, and to wink at the ambassadors and lords. These her manners were soon known to the Moore, who would by no means neglect such an opportunity, and because her steward had not sufficient regard to her, she was easily blinded with great promises, so that she had no good confidence in her King, but privily submitted herself to the intire disposal of the Moore, who having by her consent gotten her into his hands, he gave her words so long till all her kingdom had subjected itself to him, after which, in the third scene of this act, he caused her to be led forth, stript naked, and then upon a scurvy wooden scaffold bound to a post, well scourged, and at last sentenced to death. This woful spectacle made the eyes of many to run over. Naked as she was, she was cast into prison, there to expect death by poyson, which, however, killed her not, but made her leproous all over. Thus this act was for the most part lamentable. Between they brought forth **Sibuchadnezzar's** image, which was adorned with all manner of arms on the head, breast, legs, and feet, of which more shall be spoken in the future explication.

- Actus 5.** In the fifth act the young King was acquainted with all that had passed between the Moore and his future spouse, who interceded with his father for her, intreating that she might not be left in that condition, and ambassadors were dispatched to comfort her, but withal to give her notice of her inconsiderateness. She, nevertheless, would not receive them, but consented to be the Moore's concubine, and the young King was acquainted with it.
- Interludium.** After this comes a band of fools, each of which brought a cudgel, wherewith they made a great globe of the world, and undid it again, the which was a fine sportive phantasia.
- Actus 6.** In the sixth act, the young King resolved to bid battle to the Moore, which was done, and albeit the Moore was discomfited, yet all held the young King for dead, but he came again to himself, released his spouse, and committed her to his steward and chaplain, the first whereof tormented her mightily, while the priest was so insolently wicked that he would needs be above all, till the same was reported to the young King, who dispatched one to break the neck of the priest's mightiness, and adorn the bride in some measure for the nuptials. After this act a vast artificial elephant was brought in, carrying a great tower with musitians, which was well pleasing to all.
- Actus 7.** In the last act the bride-groom appeared in such pomp as is not well to be believed. The bride met him in the like solemnity, whereupon all the people cried out—VIVAT SPONSUM, VIVAT SPONSA, so that by this comedy they did withal congratulate our King and Queen in the most stately manner, which pleased them most extraordinary well. At length they made some paces about the stage, till at last they altogether began thus to sing.
- Comendorum
applausus
orga Regum
et Reginarum.**

I.

This time full of love
Does our joy much approve
Because of the King's Nuptial ;
And, therefore, let's sing,
Till from all parts it ring,
Blest be he that granted us all !

Cantharus.

II.

The Bride most exquisitely faire,
Whom we attended long with care,
To him in troth is plighted ,
We fully have at length obtain'd
The same for which we did contend—
He's happy that's fore-sighted.

III.

Now the parents kind and good
By intreaties are subdued ;
Long enough in hold was she mew'd ;
So in honour increase
Till thousands arise
And spring from your own proper blood.

After this thanks were returned, and the comedy was finished with joy to the particular liking of the Royal Persons, who, the evening being already hard by, departed in their fore-mentioned order, we attending them up the winding stairs into the previous hall, where the tables were already richly furnished. This was the first time that we were invited to the King's table. The little altar was placed in the midst of the hall, and the six royal ensignes were laid upon it. The young King behaved himself very graciously towards us, yet he could not be heartily merry, he discoursed a little with us, yet often sighed, at which the little Cupid only mocked, and played his waggish tricks. The old King and Queen were very serious, but the wife of one of the ancient Kings was gay enough, the cause

Epilogue.

Hospital
Invitation
ad ornatum
Regis et
Regine.

Rex
Adolesc.

Reges
adulti.

Ordo disci-
pularium.

Ornatus
vestitus.

Comma
super
mensam.

Cupido was
the merriest.

Sermones
breves.

Oratio Regis
adolescentis.

whereof I understood not. The Royal Persons took up the first table, at the second we only sate; at the third some of the principal Virgins placed themselves. The rest were fain to wait. This was performed with such state and solemn stillness that I am afraid to make many words of it. All the Royal Persons, before meat, attired themselves in snow-white glittering garments. Over the table hung the great golden crown, the pretious stones whereof, without other light, would have sufficiently illuminated the hall. All the lights were kindled at the small taper upon the altar. The young king frequently sent meat to the white serpent, which caused me to muse. Almost all the prattle at this banquet was made by Cupid, who could not leave us, and me especially, untormented, and was perpetually producing some strange matter. However, there was no considerable mirth, from whence I could imagine some great imminent peril. There was no musick heard, and if we were demanded anything, we were fain to give short answers, and so let it rest. In short, all things had so strange a face that the sweat began to trickle down over my body, and I believe that the stoutest-hearted man would have lost courage. Supper being almost ended, the young King commanded the book to be reached him from the altar. This he opened and caused it again to be propounded to us by an old man whether we resolved to abide with him in prosperity and adversity, which we having with trembling consented to, he further caused us sadly to be demanded whether we would give him our hands on it, which, when we could fain no reason, was fain so to be. One after another rose and with his own hand writ himself down in this book, after which the little christal fountain was brought near, together with a very small christal glass,

out of which all the Royal Persons drank, afterwards it was reached to us, and so forward to all, and this was called the Draught of Silence. Hereupon all the Royal Persons presented us their hands, declaring that in case we did not now stick to them we should never hereafter see them, which verily made our eyes run over. But our president engaged herself and promised largely on our behalf, which gave them satisfaction. Mean time a little bell was tolled, at which all the Royal Persons waxed so mighty bleak that we were ready utterly to despair. They quickly put off their white garments and assumed intirely black ones, the whole hall was hung with black velvet, the floor covered with the same, with which also the ceiling was overpread. The tables were also removed, all seated themselves upon the form, and we also had put on black habits. Our president, who was before gone out, comes in again, bearing six black taffeta scarfs, with which she bound the six Royal Persons' eyes, and there were immediately brought in by the servants six covered coffins, which were set down, a low black seat being placed in their midst. Finally, there stept in a cole black, tall man, who bare in his hand a sharp ax. Now after that the old King had been brought to the seat, his head was instantly whipt off and wrapped in a black cloth, the blood being received in a great golden goblet, and placed with him in the coffin that stood by, which, being covered, was set aside. Thus it went with the rest, so that I thought it would have come to me too, but as soon as the six Royal Persons were beheaded, the black man retired, another following who just before the door beheaded him also, and brought back his head, which, with the ax, was laid in a little chest. This indeed seemed to me a bloody Wedding, but, because

*Haustus de
silectia.*

*Fide jubetur
virg. lucif.*

*Mori
Regulorum.*

*Decollatio
Regum.*

Cervicibus

Hospites
marent.
Solatium.

I could not tell what the event would be, I was fain to captivate my understanding until I were further resolved. The Virgin, seeing that some of us were faint-hearted and wept, bid us be content, saying:—"The life of these standeth now in your hands, and in case you follow me, this death shall make many alive."

Cura
nocturna
nocturnum.

Herewith she intimated we should go sleep and trouble ourselves no further, for they should have their due right. She bade us all good night, saying that she must watch the dead corpe. We then were conducted by our Pages into our lodgings. My Page talked with me of sundry matters, and gave me cause enough to admire his understanding, but his intention was to lull me asleep, which at last I observed, whereupon I made as though I was fast asleep, but no sleep came to my eyes, and I could not put the beheaded out of my mind. Now my lodging was directly over against the great lake, so that I could look upon it, the windows being nigh the bed. About midnight I espied on the lake a great fire, wherefore I quickly opened the window to see what would become of it. Then from far I saw seven ships making forward all full of lights. Above each of them hovered a flame that passed to and fro, and sometimes descended, so that I could lightly judge that it must needs be the spirits of the beheaded. The ships gently approached to land, and each had no more than one mariner. When they were gotten to shore, I espied our Virgin with a torch going towards them, after whom the six covered coffins, together with the little chest, were carried, and each was privily laid in a ship. Wherefore I awaked my Page, who hugely thanked me, for having run much up and down all day, he might quite have over-slept this, though he well knew it. As

Cubilemum,
Vale
nocturnum.

Cadavera
exhumator
frans Lacum.

soon as the coffins were laid in the ships, all the lights were extinguished, and the six flames passed back together over the lake, so that there was but one light for a watch in each ship. There were also some hundreds of watchmen encamped on the shore, who sent the Virgin back again into the Castle, she carefully bolting all up again, so that I could judge that there was nothing more to be done this night. We again betook ourselves to rest. I only of all my company had a chamber towards the lake and saw this. Then being extream weary I fell asleep in my manifold speculations.

*Aptor solus
hanc vidit.*

The Fifth Day.

The night was over, and the dear wished-for day broken, when hastily I got me out of bed, more desirous to learn what might issue than that I had sufficiently slept. After I had put on my cloathes, and according to my custom was gone down stairs, it was still too early, and I found nobody else in the hall, wherefore I entreated my Page to lead me a little about the castle, and shew me somewhat that was rare, who now (as always) willing, presently lead me down certain steps underground to a great iron door, on which the following words were fixed in large copper letters —

*Oteambulatio
entelucana.*

Uzr 82gg dpgxdrö
 dzp bñöög ^{VENVS} sxw, bñöögöñpö
 Hopöññ
 vñdgññ Epññ bpggññöob wñöñxsq
 gñdsxohg bñgg

Thalamus
veneris
sepulchri

These I copied and set down in my table-book. After this door was opened, the Page lead me by the hand through a very dark passage till we came to a little door now only put too, for, as the Page informed me, it was first opened yesterday when the coffins were taken out, and had not since been shut. As soon as we stepped in I espied the most pretious thing that Nature ever created, for this vault had no other light but from certain huge carbuncles.

Treasurer
Regis.

This was the King's Treasury, but the most glorious and principal thing was a sepulchre in the middle, so rich that I wondered it was no better guarded, whereunto the Page answered me, that I had good reason to be thankful to my planet, by whose influence I had now seen certain pieces which no humane eye (except those of the King's family) had ever viewed. This sepulcher was triangular, and had in the middle of it a kettle of polished copper, the rest was of pure gold and pretious stones. In the kettle stood an angel, who held in his arms an unknown tree, whose fruit continually falling into the kettle, turned into water therein, and ran out into three small golden kettles standing by. This little altar was supported by an eagle, an ox, and a lion, which stood on an exceeding costly base. I asked my Page what this might signifie. "Here," said he, "lies buried Lady Venus, that beauty which hath undone many a great man, both in fourtune, honour, blessing, and prosperity", after which he showed me a copper door in the pavement, saying, "Here, if you please, we may go further down." We descended the steps, where it was exceeding dark, but the Page immediately opened a little chest in which stood a small ever-burning taper, wherefrom he kindled one of the many torches that lay by. I was mightily terrified and asked how he durst do this. He

Description
supra script.

Align tri-
clinium.

gave me for answer, "as long as the Royal Persons are still at rest I have nothing to fear." Herewith I espied a rich bed ready made, hung about with curious curtains, one of which he drew, and I saw the Lady Venus stark naked (for he heaved up the coverlets too), lying there in such beauty, and a fashion so surprising, that I was almost besides myself, neither do I yet know whether it was a piece thus carved, or an humane corps that lay dead there, for she was altogether unmoveable, and yet I durst not touch her. So she was again covered, yet she was still, as it were, in my eye. But I soon espied behind the bed a tablet on which it was thus written.

Descriptio
corpore
venere
dolentia.

ωαο̃ 4-pfsvahg,öp2öpb
 dxoös wjsg vög8pö6b
 vpsbñhöp8t pösupsöpzñ
 αυfωxñhpö vö6 pzö
 övgps öpzö pzöpb
 K öö8gB↑

I asked my Page concerning this writing, but he laughed, with promise that I should know it too, and, he putting out the torch, we again ascended. Then I better viewed all the little doors, and found that on every corner there burned a small taper of pyrites of which I had before taken no notice, for the fire was so clear that it looked much liker a stone than a taper. From this heat the tree was forced continually to melt, yet it still produced new fruit.

Arboris
maior ex
facibus.

"Now, behold," said the Page, "when the tree shall be

Mulish facts
Rufus observed
Dallapione.

quite melted down, then shall Lady Venus awake and be the mother of a King." Whilst he was thus speaking, in flew the little Cupid, who at first was somewhat abashed at our presence, but seeing us both look more like the dead than the living, he could not refrain from laughing, and demanded what spirit had brought me thither, whom I with trembling answered, that I had lost my way in the castle, and was by chance come hither, that the Page had likewise been looking up and down for me, and at last lited upon me here, and that I hoped he would not take it amiss. "Nay, then, 'tis well enough yet," said Cupid, "my old busie grandsir, but you might lightly have served me a sourvy trick, had you been aware of this door. I must look better to it," and so he put a strong lock on the copper door where we before descended. I thanked God that he lited upon us no sooner, my Page, too, was the more jocond because I had so well helped him at this pinch. "Yet can I not," said Cupid, "let it pass unrevengeed that you were so near stumbling upon my dear mother." With that he put the point of his dart into one of the little tapers, and heating it somewhat, pricked me with it on the hand, which at that time I little regarded, but was glad that it went so well with us. Meantime my companions were gotten out of bed and were come into the hall, to whom I joyned myself, making as if I were then first risen. After Cupid had carefully made all fast again, he came likewise to us, and would needs have me shew him my hand, where he still found a little drop of blood, at which he heartily laughed, and had the rest have a care of me, as I would shortly end my days. We all wondered how he could be so merry and have no sence of yesterday's sad passages. Our President had meantime made herself ready for a journey, coming in

Cupido
Mudis
autort.

Mrs.
Cupidine
Jettis.

all in black velvet, yet she and her Virgins still bare their branches of lawrel. All things being in readiness, she bid us first drink somewhat, and then presently prepare for the procession, wherefore we made no long tarrying, but followed her out of the hall into the court, where stood six coffins, and my companions thought no other but that the six Royal Persons lay in them, but I well observed the device, though I knew not what was to be done with these other. By each coffin were eight muffled men. As soon as the musick went, it was so doleful a tune that I was astonished at it, they took up the coffins, and we followed them into the Garden, in the midst of which was erected a wooden edifice, have round about the roof a glorious crown, and standing upon seven columns. Within it were formed six sepulchres, by each of them was a stone, but in the middle it had a round hollow rising stone. In these graves the coffins were quietly, and with many ceremonies, laid, the stones were shoved over them, and they shut fast, but the little chest was to lie in the middle. Herewith were my companions deceived, for they imagined that the dead corpes were there. On the top of all was a great flag, having a Phoenix painted on it, perhaps the more to delude us. After the funerals were done, the Virgin, having placed herself upon the midmost stone, made a short oration, exhorting us to be constant to our engagements, not to repine at the pains we must undergo, but be helpful in restoring the buried Royal Persons to life, and therefore, without delay, to rise and make a journey with her to the Tower of Olympus, to fetch thence the medicines necessary for this purpose.

*Præsidians
vestitus
jugubris.*

*Hospites
vocantur
ad labores
pro vita
Regum.*

Thus we soon agreed to, and followed her through another little door to the shore, where the seven ships stood empty,

Virgines
remament
in arco.

a
1
b || d || d ||
c || f ||
g ||

40 Virgines
corollas.

Exclamatio
h. nymphae.

and on them all the Virgins stuck up their Laurel branches, and, having distributed us in the six ships, they caused us in God's name to begin our voyage, and looked upon us as long as we were in sight, after which they, with all the watchmen, returned into the Castle. Our ships had each of them a peculiar device, five of them, indeed, had the five regular bodies, each a several one, but mine, in which the Virgin too sat, carried a globe. Thus we sailed on in a singular order, and each had only two mariners. Foremost went the ship *a* in which, as I conceive, the Moor lay. In this were twelve musitians who played excellently well, and its device was a pyramid. Next followed three abreast, *b*, *c*, and *d*, in which we were disposed, I sat in *c*. Behind these came the two fairest and stateliest ships, *e* and *f*, stuck about with many branches of lawrel, and having no passengers in them, their flags were the sun and moon. But in the rear was only one ship, *g*, and in this were forty Virgins. Having passed over this lake, we came through a narrow arm into the right sea, where all the sirens, nymphs, and sea-goddesses attended us, and immediately dispatched a sea-nymph unto us to deliver their present of honour to the Wedding. It was a costly, great, set, round, and orient pearl, the like to which hath not at any time been seen,

either in ours or in the new world. The Virgins having friendly received it, the nymph intreated that audience might be given to their divertissements, which the Virgin was content to give, and commanded the two great ships to stand into the middle, and to the rest to incompass them in pentagon, after which the nymphs fell into a ring about them, and with a most delicate sweet voice began thus to sing.

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I.

There's nothing better here below
Than beauteous, noble Love,
Whereby we like to God do grow,
And none to grief do move;
Wherefore let's chant it to the King,
That all the use therewith may ring.
We question, answer you!

II.

What was it that at first us made?
'Twas Love.
And what hath grace afresh convey'd?
'Twas Love.
And whence (pray tell us) were we born?
Of Love.
How came we then again forlorn?
None Love.

III.

Who was it, say, that us conceived?
'Twas Love.
Who suckled, nursed, and relieved?
'Twas Love.
What do we to our parents owe?
'Tis Love.
Why do they us such kindness show?
Of Love.

IV.

Who gets herein the victory?
'Tis Love.
Can Love by search obtained be?
By Love.
How may a man good works perform?
Through Love.
Who into one can two transform?
'Tis Love.

v

Then let our song sound,
Till its echo rebound,
To Love's honour and praise,
May it ever increase
With our noble Princes, the King and the Queen,
The soul is departed, their body's within.

vi

And as long as we live
God graciously give,
That as great love and amity
They bear each other mightily,
So we, likewise, by love's own flame
May reconjoyn them once again.

vii

Then this annoy into great joy
(If many thousand younglings deign)
Shall change, and ever so remain.

Autori
perpetuum
nymphas
cantus.

The nymphs
rewarded.

Autori
deus et
duo.

Torris
Olympi.

These having, with most admirable concert and melody, finished this song, I no more wondred at Ulysses for stopping the ears of his companions; I seemed to myself the most unhappy man alive that Nature had not made me too so trim a creature. But the Virgin soon dispatched them, and commanded to set sail, wherefore the nymphs, having been presented with a long red scarf for a gratuity, dispersed themselves in the sea. I was at this time sensible that Cupid began to work with me too, which tended little to my credit, but as my giddiness is likely to be nothing beneficial to the reader, I am resolved to let it rest. This was the wound that in the first book I received on my head in a dream. Let every one take warning by me of loitering about Venus' bed, for Cupid can by no means brook it. After some hours, we came within ken of the Tower of

Olympus, wherefore the Virgin commanded by the discharge of some pices to give signal of our approach, and immediately we espyed a great white flag thrust out, and a small gilded pinnace sent forth to meet us, wherein was a very antient man, the Warder of the Tower, with certain Custos guards in white, by whom we were friendly received, and conducted to the Tower, which was situated upon an island exactly square,¹ and invironed with a wall so firm and structura thick that I counted two hundred and sixty paces over dim. On the other side was a fine meadow with certain little gardens, in which grew strange, and to me unknown fruits. There was an inner wall about the Tower which itself was as if seven round towers had been built one by another, yet the middlemost was somewhat higher, and within they all entered one into another. Being come to the gates of the Tower, we were led a little aside on the wall, that so the coffins might be brought in without our notice, but of this the rest knew nothing. We were conducted into the 1 Conclave. Tower at the very bottom, which was an excellently painted laboratory, where we were fain to beat and wash Labores plants, precious stones, and all sorts of things, extract hospitum. their juice and essence, put up the same in glasses, and deliver them to be laid up. Our Virgin was so busie with us, and so full of directions, that she knew not how to give us employment enough, so that in this island we were meer drudges till we had atchieved all that was necessary for restoring the beheaded bodies. Meantime, as I afterwards learned, three Virgins were in the first apartment Virginum. washing the corps with diligence. Having at length almost done our preparation, some breath, with a little

¹ See additional note, No. 4.

Offens.
Polus.

Lectus
tenuis.

Autos
specular
ecellum
pudompo.

draught of wine, was brought us, whereby I observed that we were not here for pleasure. When we had finished our day's work, everyone had a mattress laid on the ground for him, wherewith we were to content ourselves. For my part I was not much troubled with sleep, and walking out into the garden, at length came as far as the wall, where, the heaven being very clear, I could well give away the time in contemplating the stars. By chance I came to a great pair of stone stairs leading to the top of the wall, and because the moon shone very bright, I was so much the more confident, and, going up, looked too a little upon the sea, which was exceeding calm. Thus having good opportunity to consider better of astronomy, I found that this night there would happen such a conjunction of the planets, the like to which was not otherwise suddenly to be observed. Having looked a good while into the sea, and it being just about midnight, I beheld from far the seven Flames passing over sea hitherward, and betakeing themselves to the top of the spire of the tower. This made me somewhat affraid; for as soon as the Flames had settled themselves, the winds rose, and made the sea very tempestuous. The moon also was covered with clouds, and my joy ended with such fear that I had scarce time enough to hit upon the stairs again, and betake myself to the Tower, where I laid me down upon my mattress, and there being in the laboratory a pleasant and gently purling fountain, I fell asleep so much the sooner. And thus this fifth day too was concluded with wonders.

The Sixth Day.

Next morning, after we had awaked another, we sate Defuge
oriam duple
optationes. together to discourse what might be the went of things. Some were of opinion that the corpe should all be inlivened again together. Others contradicted this, because the decease of the ancients was not only to restore life but increase too to the young ones. Some imagined that they were not put to death, but that others were beheaded in their stead. Having talked a pretty while, in comes the Carter. old man, and first saluting us, looks about to see if all things were ready. We had herein so behaved ourselves Pyrotechnia
hospitars
leadatur that he had no fault to find with our diligence, whereupon he placed all the glases together, and put them into a case. Presently come certain youths, bringing ladders, Purit
armiferi ropes, and large wings, which they laid before us and departed. Then the old man began thus.—“My dear Sons, one of these three things must each of you this day constantly bear about with him. It is free for you to make choice of one of them, or to cast lots.” We replied that we would choose. “Nay,” said he, “let it rather go by lot. Hereupon he made three little schedules, writing Sors. on one Ladder, on the second Rope, on the third Wings. These he laid in an hat, each man must draw, and whatever he happened on was to be his. Those who got ropes imagined themselves in the best case, but I chanced on a ladder, which hugely afflicted me, for it was twelve-foot long, pretty weighty, and I must be forced to carry it, whereas the others could handsomely coyle their ropes about them, and as for the wings, the old man joynd them so neatly on to the third sort as if they had grown upon them. Hereupon he turned the cock, and the

fountain ran no longer, and we were fain to remove it out of the way. After all things were carried off, he, taking with him the casket and glasses, took leave, and locked the door after him, so we imagined that we had been imprisoned in this Tower, but it was hardly a quarter of an hour before a round hole above was uncovered, where we saw our Virgin, who bade us good morrow, desiring us to come up. They with the wings were instantly through the hole, only they with the ropes were in an evil plight, for as soon as ever one of us was up, he was commanded to draw up the ladder to him. At last each man's rope was hanged on an iron hook, and he climbed up as well as he could, which indeed was not compassed without blisters. When we were all well up, the hole was again covered, and we were friendly received by the Virgin. This room was the whole breadth of the Tower itself, having six very stately vestries a little raised and reached by three steps. In these we were distributed to pray for the life of the King and Queen. Meanwhile the Virgin went in and out at the little door a till we had done. As soon as our process was absolved, there was brought in through the little door by twelve persons, which were formerly our musicians, a wonderful thing of longish shape, which my companions took to be a fountain, and which was placed in the middle. I well observed that the corpse lay in it, for the inner chest was of an oval figure, so large that six persons might well lie therein one by another. After this they again went forth, fetched their instruments, and conducted in our Virgin, with her she-attendants, to a most delicate voice of musick. The Virgin carried a little casket, the rest only branches, and small lamps or lighted

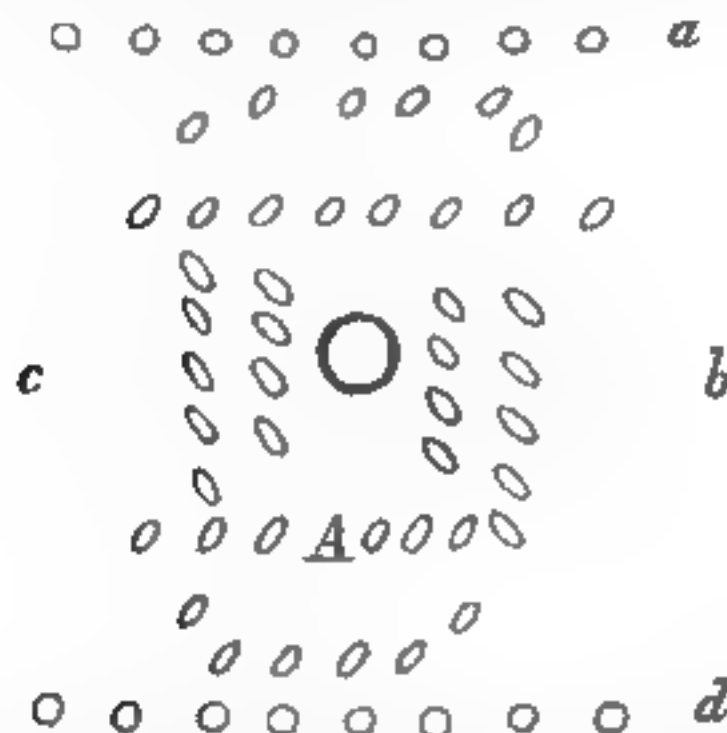
Ascent to
the concave.

Great
difficulties.

Description
of concave.

The little
casket.

torches, which last were immediately given into our hands, and we stood about the fountain in this order.



First stood the Virgin A, with her attendants in a ring Orde choi round about, with the lamps and branches c. Next stood we with our torches b, then the mustians in a long rank; last of all, the rest of the Virgins d, in another long rank. Whence the Virgins came, whether they dwelt in the Virgines Castle, or were brought in by night, I know not, for their inns. faces were covered with delicate white linnen. The Quid in Virgin opened the casket, in which was a round thing arcula. wrapped in a piece of green double taffata. This she laid in the uppermost kettle, and covered it with the lid, which was full of holes, and had besides a rim, on which she poured in some of the water which we had the day before prepared, the fountain began immediately began to run, and through four small pipes to drive into the little kettle. Beneath the undermost kettle were many sharp

points, on which the Virgins stuck their lamps, that the heat might come to the kettle and make the water seeth, which, when it began to simmer, by many little holes at *a*, fell in upon the bodies, and was so hot that it dissolved them all, and turned them into liquor. What the above-said round wrapt-up thing was, my companions knew not, but I understood that it was the Moor's head, from which the water conceived so great heat. At *b*, round about the great kettle, there were again many holes, in which they stuck their branches, but whether this was done of necessity or for ceremony I know not. However, these branches were continually sprinkled by the fountain, whence it afterwards dropt somewhat of a deeper yellow into the kettle. This lasted for near two hours, the fountain still running, but more faintly. Meantime the musitians went their way, and we walked up and down in the room, which truly was so made that we had opportunity enough to pass away our time. There were images, paintings, clock works, organs, springing fountains, and the like. When it was near the time that the fountain ceased, the Virgin commanded a golden globe to be brought. At the bottom of the fountain was a tap, by which she let out all the matter dissolved by those hot drops (whereof certain quarts were then very red) into the globe. The rest of the water above in the kettle was poured out, and so this fountain was again carried forth. Whether it was opened abroad, or whether anything of the bodies that was useful yet remained, I dare not certainly say, but the water emptied into the globe was much heavier than six or more of us were able to bear, albeit for its bulk it should have seemed not too heavy for one man. This globe being with much ado gotten out of doors, we again sate alone, but I, per-

Itanu
laurea.

Defectum in
corollari.

Gravitas
figur.

ceiving a trampling over head, had an eye to my ladder. After one quarter of an hour, the cover above was lifted, and we commanded to come up, which we did as before, with wings, ladders, and ropes, and it did not a little vex me that Ascensus in
conclave. whereas the Virgins could go up another way, we were fain to take so much toil; yet I could judge there must be some special reason for it, and we must leave somewhat for the old man to do too. The hole being again shut fast, I saw the globe hanging by a strong chain in the middle of the room, in which there was nothing but windows, with a door between Descriptio
conclavia. every two, which was covered with a great polished looking-glass. These windows and looking-glasses were so optically opposed that although the sun, which now shined exceeding bright, beat only upon one door, yet (after the windows Artif. optica. towards the sun were opened, and the doors before the looking-glasses drawn aside) in all quarters of the room there was nothing but suns, which by artificial refractions beat upon the whole golden globe hanging in the midst, which, being polished, gave such a lustre that none of us could open our eyes, but were forced to look out at windows till the globe was well heated, and brought to the Mirac. spec. desired effect. In these mirrors I saw the most wonderful spectacles that ever nature brought to light, for there were suns in all places, and the globe in the middle shined brighter yet. At length the virgin commanded to shut up the looking-glasses and make fast the windows to let the globe cool a little, wherefore we thought good, since we might now have leisure, to refresh ourselves with a breakfast. This treatment was again right philosophical, and Fraxillam
philosoph. we had no need to be afraid of intemperance, though we had no want, while the hope of the future joy, with which the virgin continually comforted us, made us so jocund that

we regarded not any pains or inconvenience. I can truly say concerning my companions of high quality that their minds never ran after their kitchen or table, but their pleasure was only to attend on this adventurous physick, and hence to contemplate the Creator's wisdom and omnipotency. After our refection we settled ourselves to work, for the globe was sufficiently cooled, which with toil and labour we were to lift off the chain and set upon the floor. The dispute then was how we were to get the globe in sunder, for we were commanded to divide it in the midst. The conclusion was that a sharp-pointed diamond would be best to do it, and when we had thus opened the globe, there was no redness to be seen, but a lovely great snow-white egg, and it mightily rejoiced us that this was so well brought to pass, for the virgin was in perpetual care lest the shell might still be too tender. We stood around about this egg as jocond as if we ourselves had laid it, but the Virgin made it presently be carried forth, and departed herself, locking the door behind her. What she did abroad with the egg, or whether it were privately handled, I know not, neither do I believe it. We were again to pause for one quarter of an hour, till the third hole opened, and we, by means of our instruments, came upon the fourth stone or floor. In this room we found a great copper kettle filled with silver sand, which was warmed with a gentle fire, and afterwards the egg was raked up in it, that it might therein come to perfect maturity. This kettle was exactly square. Upon one side stood these two verses writ in great letters—

O. BLI. TO. BIT. MI. LI

KANT I¹ VOLT. BIT. TO. GOLT

¹ This letter is omitted in one of the German editions.

On the second side were these three words—

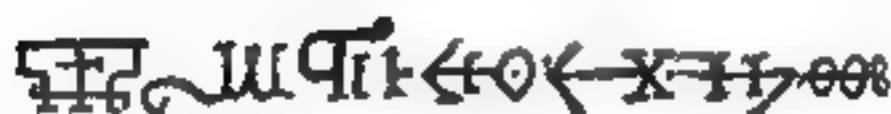
SANITAS. NEX. HASTA.

The third had but this one word—

FIAT.

But on the hindmost part stood an entire inscription, running thus—

Quod
Ignis : Aer : Aqua : Terra .
SANCTIS REGUM ET REGI-
NARUM HOSTIA .
Cineribus
Eripere non potuerunt.
Fideiis Chymicorum Turba
IN HANC URNAM
Contulit.
A.



Now, whether the sand or egg were hereby meant I leave the learned to dispute. Our egg, being ready, was taken out, but it needed no cracking, for the Bird soon freed himself, looking very jocund, though bloody and unshapen. We first set him on the warm sand, the Virgin commanding that before we gave him anything to eat we should be sure to make him fast, otherwise he would give us all work enough. This being done, food was brought him, which surely was nothing but the blood of the beheaded deluded with prepared water, by which the Bird grew so fast under our eye that we well saw why the Virgin gave such warning of him. He bit and scratched so devilishly that, could he have had his will upon any of us, he would soon

Pollus
Impiumis

Vinctur

Rasclter
sanguine
decalistorum

Sanguis
altus Regis
passitur.

Iridesceit.

Liberatur
vinctus.

Primum
tunc ejus.

Methodia.

3. Conclave.

Avis
balneum.

have dispatched him. Now he was wholly black and wild, wherefore other meat was brought him, perhaps the blood of another of the Royal Persons, whereupon all his black feathers moulted and were replaced by snow-white ones. He was somewhat tamer too, and more tractable, though we did not yet trust him. At the third feeding his feathers began to be so curiously coloured that I never saw the like for beauty. He was also exceedingly tame, and behaved himself so friendly with us that, the Virgin consenting, we released him from captivity. "Tis now reason," she began, "since by your diligence, and our old man's consent, the Bird has attained with his life and the highest perfection, that he be also joyfully consecrated by us." Herewith she commanded to bring in dinner, since the most troublesome part of our work was now over, and it was fit we should begin to enjoy our passed labours. We began to make merry together. Howbeit, we had still our mourning cloaths on, which seemed somewhat reproachful to our mirth. The Virgin was perpetually inquisitive, perhaps to find to which of us her future purpose might prove serviceable, but her discourse was, for the most part, about Melting, and it pleased her well when any one seemed expert in such compendious manuals as do peculiarly commend an artist. This dinner lasted not above three-quarters of an hour, which we yet, for the most part, spent with our Bird, whom we were fain constantly to feed with his meat, though he continued much at the same growth. After Dinner we were not long suffered to digest our food, for the Virgin, together with the Bird, departed from us, and the fifth room was opened, which we reached after the former manner, and tendred our service. In this room a bath was prepared for our Bird, which was so

coloured with a fine white powder that it had the appearance of milk. It was cool when the Bird was set into it, and he was mightily well pleased with it, drinking of it, and pleasantly sporting in it. But after it began to heat, by reason of the lamps placed under it, we had enough to do to keep him in the bath. We, therefore, clapt a cover on the kettle, and suffered him to thrust out his head through a hole, till he had lost all his feathers in this bath, and was as smooth as a new born babe, yet the heat did him no further harm. In this bath the feathers were quite consumed, and the bath was thereby turned into blew. At length we gave the Bird air, who of himself sprung out of the kettle, and was so glitteringly smooth that it was a pleasure to behold him. But because he was still somewhat wild, we were fain to put a collar, with a chain, about his neck, and so led him up and down the room. Meantime a strong fire was made under the kettle, and the bath sodden away till it all came to a blew stone, which we took out, and, having pounded it, we ground it on a stone, and finally with this colour painted the Bird's whole skin over, who then looked much more strangely, for he was all blew except the head, which remained white. Herewith our work in this story was performed, and we, after the Virgin with her blew Bird was departed from us, were called up a hole to the sixth story, where we were mightily troubled, for in the midst a little altar, every way like that in the King's hall, was placed. Upon it stood the six forementioned particulars, and he himself (the Bird) made the seventh. First of all the little fountain was set before him, out of which he drunk a good draught, afterwards he pecked upon the white serpent till she bled mightily. This blood we re-

Vindictæ

Balneum
concoloris in
lapidem.

* Conclave.

ceived in a golden cup, and poured down the Bird's throat, who was mighty averse from it; then we dipt the serpent's head in the fountain, upon which she again revived, and crept into her death's head, so that I saw her no more for a long time. Meanwhile the sphere turned constantly on until it made the desired conjunction. Immediately the watch struck one, upon which there was going another conjunction. Then the watch struck two. Finally, whilst we were observing the third conjunction, and the same was indicated by the watch, the poor Bird of himself submissively laid down his neck upon the book, and willingly suffered his head to be smitten off by one of us, thereto chosen by lot. Howbeit he yielded not one drop of blood till he was opened on the breast, and then the blood spun out so fresh and clear as if it had been a fountain of rubies. His death went to the heart of us, yet we might well judge that a naked bird would stand us in little stead. We removed the little altar, and assisted the Virgin to burn the body, together with the little tablet hanging by, to ashes, with fire kindled at the little taper, afterwards to cleanse the same several times, and to lay them in a box of cypress wood. Here I cannot conceal what a trick I, with three more, was served. After we had diligently taken up the ashes, the Virgin began to speak thus:—"My Lords, we are here in the sixth room, and have only one more before us, in which our trouble will be at an end, and we shall return home to our castle to awaken our most gracious Lords and Ladies. Now albeit I could heartily wish that all of you had behaved yourselves in such sort that I might have given your commendations to our most renowned King and Queen, and you have obtained a suitable reward, yet because, contrary to my desire, I have found amongst you

Avin
decolletar.

Avin
umbrellar

Jocus.

these four" - pointing at me and three others - "lazy and sluggish labourers, and yet according to my good-will to all, I am not willing to deliver them to condign punishment. However, that such negligence may not remain wholly unpunished, I purpose that they shall be excluded from the future seventh and most glorious action of all the rest, and so they shall incur no further blame from their Royal Majesties."

In what a case we now were I leave others to consider, for the Virgin so well knew how to keep her countenance that the water soon ran over our baskets, and we esteemed ourselves the most unhappy of all men. The Virgin by one of her maids, whereof there were many always at hand, caused the muskians to be fetcht, who were with cornets to blow us out of doors with such scorn and derision that they themselves could hardly sound for laughing. But it did particularly afflict us that the Virgin vehemently laughed at our weeping, and that there might be some amongst our companions who were glad of our misfortune. But it proved otherwise, for as soon as we were come out at the door the muskians bid us be of good cheere, and follow Commodum ejus. them up the winding staires to the eighth floor under the B. Conclave. roof, where we found the old man standing upon a little round furnace. He received us friendly, and heartily congratulated us that we were hereto chosen by the Virgin, but after he had understood the fright we had conceived, his belly was ready to burst with laughing that we had taken such good fortune so hainously. "Hence," said he, "my dear sons, learn that man never knoweth how well God intendeth him." The Virgin also came running in, who, after she had sufficiently laughed at us, emptied her ashes into another vessel, filling hers again with other

Virgo. lach.
 lach.
 ceterum.

7 Conclave.

Verba labor
 sub lach.

Labor
 apertus in
 7 conclave.

Humilitas
 duo.

Pascentur
 sanguine
 avis.

matter, saying, she must now cast a mist before the other artist's eyes, that we in the mean time should obey the old lord, and not remit our former diligence. Herewith she departed from us into the seventh room, whither she called our companions. What she first did with them I cannot tell, for they were not only most earnestly forbidden to speak of it, but we, by reason of our business, durst not peep on them through the ceiling. Our work was to moisten the ashes with our fore-prepared water till they became like a very thin dough, after which we set the matter over the fire till it was well heated, then we cast it into two little forms or moulds, and so let it cool a little, when we had leisure to look on our companions through certain crevices in the floor. They were busy at a furnace, and each was himself fain to blow up the fire with a pipe, till he was ready to lose his breath. They imagined they were herein wonderfully preferred before us. This blowing lasted till our old man roused us to work again. We opened our little forms, and there appeared two bright and almost transparent little images, a male and a female, the like to which man's eye never saw, each being but four inches long, and that which most mightily surprised me was that they were not hard, but limber and fleshy as other human bodies, yet had they no life, so that I assuredly believe that Lady Venus' image was made after some such way. These angelically fair babes we laid upon two little satin cushionets, and beheld them till we were almost besotted upon so exquisite an object. The old lord warned us to forbear, and continually to instil the blood of the bird, which had been received in a little golden cup, drop after drop into the mouths of the little images, from whence they apparently increased, becoming according to propor-

tion much more beautiful. They grew so big that we lifted them from the little cushionets, and were fain to lay them upon a long table covered with white velvet. The old man commanded us to cover them up to the breast with a piece of fine white double taffata, which, because of <sup>Peachberry-
milk</sup> their unspeakable beauty, almost went against us. Before we had in this manner quite spent the blood, they were in their perfect full growth, having gold-yellow curled hair, and the figure of Venus was nothing to them. But there was not yet any natural warmth or sensibility in them, they were dead figures, yet of a lively and natural colour, and since care was to be taken that they grew not too great, the old man would not permit anything more to be given them, but covered their faces too with the silk, and caused the table to be stuck round about with torches. Let the reader imagine not these lights to have been of necessity, for the old man's intent was that we should not observe when the Soul entered into them, as indeed we should not have taken notice of it, in case I had not twice before seen the flames. However, I permitted the other three to remain in their belief, neither did the old man know that I had seen anything more. Hereupon he bid us sit down on a bench over against the table. The Virgin came in with the nunck and all furniture, and carried two curious white garments, the like to which I had never seen in the Castle. I thought no ^{Vestment} other but that they were meer crystal, but they were gentle and not transparent. These she laid upon a table, and after she had disposed her Virgins upon a bench round about, she and the old man began many *leger-de-main* tricks about the table, which were done only to blind. All this <sup>Spectatores
iuduntur.</sup> was managed under the roof, which was wonderfully

Description
tecti.

■■■■■
salutatum.

Form 42
corio
veniens.

Hominem
animati alio
transfor-
matur

De 7 concl.

formed, for on the inside it was arched into seven hemispheres, of which the middlemost was somewhat the highest, and had at top a little round hole, which was shut and was observed by none but myself. After many ceremonies stept in six Virgins, each of which bare a large trumpet, roused about with a green, glittering, and burning material like a wreath, one of which the old man took, and after he had removed some of the lights at top, and uncovered their faces, he placed one of the trumpets upon the mouth of one of the bodies in such manner that the upper and wider part of it was directed towards the fore-mentioned hole. Here my companions always looked upon the images, but as soon as the foliage or wreath about the shank of the trumpet was kindled, I saw the hole at top open and a bright stream of fire shoot down the tube and pass into the body, whereupon the hole was again covered, and the trumpet removed. With this device my companions were deluded into imagining that life came to the image by the fire of the foliage, for as soon as he received his Soul he twinkled his eyes though scarcely stirring. The second time he placed another tube upon its mouth, kindled it again, and the Soul was let down through the tube. This was repeated upon each of them three times, after which all the lights were extinguished and carried away. The velvet carpets of the table were cast together over them, and immediately a travelling bed was unlocked and made ready, into which, thus wrapped up, they were born, and, after the carpets were taken off them, neatly laid by each other, where, with the curtains drawn before them, they slept a good while. It was now time for the Virgin to see how the other artists behaved themselves; they were well pleased because they were to work in gold, which is indeed a piece of this art,

but not the most principal, necessary, and best. They had too a part of these ashes, so that they imagined that the whole Bird was provided for the sake of gold, and that life must thereby be restored to the deceased. Mean time we ate very still, attending when our married couple would awake, and thus about half an hour was spent. Then the wanton Cupid presented himself, and, after he had saluted us all, flew to them behind the curtain, tormenting them till they waked. This happened to them with very great amazement, for they imagined that they had slept from the hour in which they were beheaded. Cupid, after he had awaked them, and renewed their acquaintance one with another, stepped aside and permitted them to recruit their strength, mean time playing his tricks with us, and at length he would needs have the musick fetcht to be somewhat the merrier. Not long after the Virgin herself comes, and having most humbly saluted the young King and Queen, who found themselves somewhat faint, and having kissed their hands, she brought them the two fore-mentioned curious garments, which they put on, and so stepped forth. There were already prepared two very curious chaires, wherein they placed themselves, and were by us with most profound reverence congratulated, for which the King in his own person most graciously returned his thanks, and again re-assured us of all grace. It was already about five of clock, wherefore they could make no longer stay, but as soon as ever the chiefest of their furniture could be laden, we were to attend the young Royal Persons down the stairs, through all doors and watches unto the ship, in which they imbarqued, together with certain Virgins and Cupid, and sailed so swiftly that we soon lost sight of them, yet they were met, as I was informed, by certain stately ships, and in four

Homoculi
excitantur
a cupidine.

Puerum illi
qui deus
laboratur.

Conjuges
induant
vestimenta
et se con-
spiciendos
præstant.

Conjuges
vehuntur
tunc mare.

Musick.

Customs men.

Terror
custod. in
millibus.Customs
InspectorLaws
hujus
senisThe old
man's closets.

hours time had made many leagues out at sea. After five of clock the musicians were charged to carry all things back to the ships, and to make themselves ready for the voyage, but because this was somewhat long a doing, the old lord commanded forth a party of his concealed soldiers, who had hitherto been planted in the wall so that we had taken no notice of any of them, whereby I observed that this tower was well guarded against opposition. These soldiers made quick work of our stuff, so that no more remained to be done but to go to supper. The table being compleatly furnished, the Virgin brings us again to our companions, where we were to carry ourselves as if we had truly been in a lamentable condition, while they were always smiling one upon another, though some of them too sympathized with us. At this supper the old lord was with us, who was a most sharp inspector over us, for none could propound anything so discreetly but that he knew how to confute or amend it, or at least to give some good document upon it. I learned most by this lord, and it were good that each would apply himself to him, and take notice of his procedure, for then things would not so often and untowardly miscarry. After we had taken our nocturnal refection, the old lord led us into his closets of rarities, dispersed among the bulworks, where we saw such wonderful productions of nature, and other things which man's wit in imitation of nature had invented, that we needed a year sufficiently to survey them. Thus we spent a good part of the night by candle-light. At last, because we were more inclined to sleep then see many rarities, we were lodged in rooms in the wall, where we had not only costly good beds but extraordinary handsome chambers, which made us the more wonder why we were forced the day before to under-

go so many hardships. In this chamber I had good rest, and, being for the most part without care, and weary with continual labour, the gentle rushing of the sea helped me to a sound and sweet sleep, for I continued in one dream from eleven of clock till eight in the morning.

Somnium
prolatum.

The Seventh Day.

After eight of clock I awaked, and quickly made myself ready, being desirous to return again into the tower, but the dark passages in the wall were so many that I wandered a good while before I could find the way out. The same happened to the rest, till we all meet in the nethermost vault, and habits intirely yellow were given us, together with our golden fleeces. At that time the Virgin declared to us that we were Knights of the **Golden Stone**, of which we were before ignorant. After we had made ourselves ready, and taken our breakfast, the old man presented each of us with a medal of gold. On the one side stood these words—

Nephila
dejuvans
vestes
lucubræ

Ruinam
equat.

Dispartit
a sepe.

AR. NAT. ML

Aræ naturæ
ministra.

On the other these,

TEM. NA. F.

Temporis
naturæ filia.

exhorting us to enterprize nothing beyond and against this token of remembrance. Herewith we went forth to the sea, where our ships lay so richly equipped that it was not well possible but that such brave things must first have been brought thither. The ships were twelve in number, six of ours and six of the old lord's, who caused his to be freighted with well-appointed soldiers. But he betook himself to us in our ship, where we were all together. In the first the musitians seated themselves, of which the old

Navis, i

Vexilla 12
sign. Navis
antennis libra.
Horolog.

Facundia
ecula.

Obyistio
ex arce.

500 naves.

Applausus.

Atlas
oratio
excepit
hospites.

Atlas
respondet
sonus

lord had also a great number. They sailed before us to shorten the time. Our flags were the twelve celestial signs, and we sat in Libra. Beside other things our ship had a noble and curious clock which showed us all the minutes. The sea was so calm that it was a singular pleasure to sail, but that which surpassed all was the old man's discourse, who so well knew how to pass away our time with wonderful histories that I could have been content to sail with him all my life long. The ships passed on, and before we had sailed two hours the mariner told us that he saw the whole lake almost covered with ships, by which we conjectured they were come out to meet us, which proved true, for as soon as we were gotten out of the sea into the lake of the forementioned river, there stood in to us five hundred ships, one of which sparkled with gold and precious stones, and in it sat the King and Queen, with lords, ladies, and virgins of high birth. As soon as they were well in ken of us the pieces were discharged on both sides, and there was such a din of trumpets, shalms, and kettle-drums, that all the ships upon the sea capered again. As soon as we came near, they brought about our ships together and so made a stand. Old Atlas stepped forth on the King's behalf, making a short but handsom oration, wherein he welcomed us, and demanded whether the royal Presents were in readiness. The rest of my companions were in an huge amazement whence this King should arise, for they imagined no other but that they must again awaken him. We suffered them to continue in their wonderment, and carried ourselves as if it seemed strange to us too. After Atlas' oration out steps our old man, making somewhat a larger reply, wherein he wished the King and Queen all happiness and increase,

after which he delivered a curious small casket, but what was in it I know not. It was committed to the custody of Cupid, who hovered between them both. After the oration they again let off a joyful volley of shot, and so we sailed on a good time together, till we arrived at another shore, near the first gate at which I first entered. At this place there attended a great multitude of the King's family, together with some hundreds of horses. As soon as we were come to shore and disembarked, the King and Queen presented their hands to all of us, one with another, with singular kindness, and so we were to get up on horse-back. Here I desire to have the reader friendly entreated not to interpret the following narration to any vain glory of mine, but to credit me that had there been not a special necessity in it, I could well have concealed the honour which was shewed me. We were all distributed amongst the lords, but our old lord and I, most unworthy, were to ride even with the King, each of us bearing a snow-white ensign with a Red Cross. I indeed was made use of because of my age, for we both had long grey beards and hair. I had besides fastened my tokens round about my hat, of which the young King soon took notice, and demanded if I were he who could at the gate redeem these tokens. I answered yes in the most humble manner, but he laughed on me, saying there henceforth needed no ceremony, I was HIS Father. Then he asked me where-
 with I had redeemed them. I answered, "With Water
 and Salt," whereupon he wondered who had made me so
 wise, upon which I grew somewhat more confident, and
 recounted how it had happened to me with my Bread, the
 Dove, and the Raven, he was pleased with it, and said
 expressly, that it must needs be that God had herein

Regis con-
 jugibus
 donum offert
 Cupido.

Honor
 delatus
 aur. et cerni
 mine equitat
 juxta Regum

Pater

Tesecras
 enitit equis
 et aqua.

vouchsafed me a singular happiness. Herewith we came to the first gate, where the porter with the blew cloaths waited, bearing in his hand a supplication. As soon as he spied me even with the king, he delivered me the supplication, most humbly beseeching me to mention his ingenuity before me towards the King, so, in the first place, I demanded of his majesty what the condition of this porter was, who friendly answered me, that he was a very famous and rare astrologer, always in high regard with the Lord his Father, but having on a time committed a fault against Venus, and beheld her in her bed of rest, this punishment was imposed upon him, that he should so long wait at the gate till some one should release him from thence. I replied, "May he then be released?" "Yea," said the King, "if anyone can be found that hath as highly transgressed as himself, he must stand in his stead, and the other shall be free. This word went to my heart, conscience convinced me that I was the offender, yet I held my peace and delivered the supplication. As soon as the King had read it, he was mightily terrified, so that the Queen, who with our virgins and that other queen whom I mentioned at the hanging of the weights, rid behind us, asked him what the letter might signifie; but he, putting up the paper, began to discourse of other matters, till in about three hours we came quite to the Castle, where we alighted and waited upon the King into his hall, who called immediately for the old Atlas to come to him in a little closet, and showed him the writing. Atlas made no long tarrying, but rid out to the porter to take better cognizance of the matter, after which the young King, with his spouse and other Lords, Ladies, and Virgins sate down. Then began our Virgin highly to commend the diligence we had used, and the pains and labour we had at-

Primum
Custos. Ob,
viam ven-
erim facia
portione

Autor
ejusdem
delictum
trahitur a
portu.

Actus in
Arce.

Virg. Incl.

dergone, requesting we might be royally rewarded, and that she henceforward might be permitted to enjoy the benefit of her commission. The old lord stood up too, and attested the truth of all that the Virgin had spoken, and that it was but equity that we should on both parts be contented. Hereupon we were to step out a little, it was concluded that each man should make some possible wish, and were to consider of it till after supper. Meantime the King and Queen, for recreation's sake, began to play together. It looked not unlike chess, only it had other laws, for it was the virtues and vices one against another, where it might be ingeniously observed with what plots the vices lay in wait for the virtues, and how to re encounter them again. This was so properly and artificially performed that it were to be wished that we had the like game too. During the game in comes Atlas again, and makes his report in private, yet I blushed all over, for my conscience gave me no rest. The King presented me the supplication to read, the contents whereof were to this purpose. First, the writer wished the King prosperity and peace, and that his seed might be spread far and wide. Afterwards he remonstrated that the time was now come wherein, according to the royal promise, he ought to be released, because Venus was already uncovered by one of his guests, for his observations could not lie to him, and that if his Majesty would please to make strict and diligent enquiry, in case this should not prove to be, he would remain before the gate all the days of his life. Then he humbly sued that, upon peril of body and life, he might be present at this night's supper, being in good hopes to spy out the offender and obtain his wished freedom. This was handsomly indited, and I could well perceive his

Ludus Regis
cum Regina.

Artificiosus.

Supplicatio
perititioris
traditum
auctori.

ingenuity, but it was too sharp for me, and I could well have endured never to have seen it. Casting in my mind whether he might perchance be helped through my wish, I asked the King whether he might not be released some other way, but he replied no, because there was special consideration in the business, but for this night we might gratifie his desire, so he sent one forth to fetch him in. Mean time the tables were prepared in a spacious room, in which we had never before been, which was so compleat that it is not possible for me to describe it. Into this we were conducted with singular ceremony. Cupid was not present, for the disgrace which had happened to his mother had somewhat angered him. In brief, my offence, and the supplication which had been delivered, were the occasion of much sadness, for the King was in perplexity how to make inquisition amongst his guests. He caused the porter himself to make his strict surveigh, and showed himself as pleasant as he was able. Howbeit, at length they began again to be merry, and to bespeak one another with all sorts of recreative, profitable discourses. The treatment and other ceremonies then performed it is not necessary to declare, since it is neither the reader's concern nor serviceable to my design, but all exceeded more in invention than that we were overcharged with drinking. This was the last and noblest meal at which I was present. After the banquet the tables were suddainly taken away, and certain curious chairs placed round in circle, in which we, together with the King and Queen, both their old men, the Ladies and Virgins, were to sit. After this a very handsom Page opened the above mentioned glorious little book, when Atlas, immediately placing himself in the midst, bespoke

Triclinium
preciosissim.
mum.

Cupido
tractus ab
vanorum
vulgi ob
skiturno.

Etiam Rex
conducitur.

Lætitia
diuturni-
tudinis.

Post cenam
obligantur
equites
legibus suis.

us to the ensuing purpose :—That his Royal Majesty had not yet committed to oblivion the service we had done him, and therefore by way of retribution had elected each of us Knights of the Golden Stone. That it was, therefore, further necessary not only once again to oblige ourselves towards his Royal Majesty, but to vow upon the following articles, and then His Royal Highness would likewise know how to behave himself towards his high people. Upon which he caused the Page to read over these articles :—

I. You, my Lords the Knights, shall swear that you will at no time ascribe your order either unto any Devil or Spirit, but only to God, your Creator, and His hand-maid Nature.

II. That you will abominate all whoredom, incontinency, and uncleanness, and not defile your order with such vices.

III. That you, through your talents, will be ready to assist all that are worthy and have need of them.

IV. That you desire not to employ this honour to worldly pride and high authority.

V. That you shall not be willing to live longer than God will have you.

At this last article we could not choose but laugh, and it may well have been placed there for a conceit. Now, being sworn them all by the King's scepter, we were afterwards, with the usual ceremonies, installed Knights, and, amongst other privileges, set over ignorance, poverty, and sickness, to handle them at our pleasure. This was afterwards ratified in a little chappel, whither we were conducted in procession, and thanks returned to God for it. There I also at that time, to the honour of God, hung up my golden fleece

Privilegia.

and hat, and left them for an eternal memorial. And because every one was to write his name there, I writ thus —

Summa Scientia nihil Scire,
Pr CHRISTIANUS ROSENCREUTZ.

Eques aurei Lapidis.

Anno. 1459.

Jan
 postulantur
 depositiones
 opinionum.

Others writ differently, each as seemed him good, after which we were again brought into the hall, where, being sate down, we were admonished quickly to bethink ourselves what every one would wish. The King and his party retired into a little closet to give audience to our wishes. Each man was called in severally, so that I cannot speak of any man's proper wish, but I thought nothing could be more praiseworthy than, in honour of my order, to demonstrate some laudable virtue, and found that none at present could be more famous and cost me more trouble than gratitude; wherefore, not regarding that I might well have wished somewhat more agreeable to myself, I vanquished myself, and concluded, even with my own peril, to free the porter, my benefactor. Being called in, I was first demanded whether, having read the supplication, I had suspected nothing concerning the offender, upon which I began undauntedly to relate how all the business had passed, how, through ignorance, I fell into that mistake, and so offered myself to undergo all that I had thereby demerited. The King and the rest of the Lords wondred mightily at so un-hoped for confession, and wished me to step aside a little, and as soon as I was called in again, Atlas declared to me that, although it were grievous to the King's Majesty that I, whom he loved above others, was fallen into such a mischance, yet, because it was not

Anthe opial
 liberationem
 portitoris
 a gratitudine.

Antor rem
 confitens.

possible for him to transgress his ancient usages, he knew not how else to absolve me but that the other must be at liberty and I placed in his stead, yet he would hope that some other would soon be apprehended, that so I might be able to go home again. However, no release was to be hoped for till the marriage feast of his future son. This sentence near cost me my life, and I first hated myself and my twatling tongue in that I could not hold my peace, yet at last I took courage, and, because I considered there was no remedy, I related how this porter had bestowed a token on me and commended me to the other, by whose assistance I stood upon the scale, and so was made partaker of all the honour and joy already received. And therefore now it was equal that I should show myself grateful to my benefactor, and was willing gently to sustain inconvenience for his sake, who had been helpful to me in coming to so high place, but if by my wish anything might be effected, I wished myself at home again, and that so he by me, as I by my wish, might be at liberty. Answer was made me, that the wishing stretched not so far, yet it was very pleasing to his Royal Majesty that I had behaved myself so generously, but he was afraid I might still be ignorant into what a miserable condition I had plunged myself through this curiosity. Hereupon the good man was pronounced free, and I, with a sad heart, was fain to step aside. The rest were called for after me, and came joyndly out again, which was still more to my smart, for I imagined no other but that I must finish my life under the gate. I had also many pensive thoughts running in my head as to what I should yet undertake, and wherewith to spend the time. At length I considered that I was now old, and, according to the course of Nature, had

Andit
sententiam.

laus
benefici
partitur.

Laus
Rege

Religio
habet evadent

Actor melan-
cholicus

Spem.
Melius

Solusant.

Antor
eccept
anonym.Antor dormit
cum aliis
& sine
custodia
Turris.

few more years to live, that this anguish and melancholy life would easily dispatch me, and then my doorkeeping would be at an end, and that by a most happy sleep I might quickly bring myself into the grave. Sometimes it vexed me that I had seen such gallant things, and must be robbed of them; sometimes it rejoiced me that before my end I had been accepted to all joy, and should not be forced so shamefully to depart. Thus this was the last and worst shock that I sustained. During these my cogitations the rest were ready, wherefore, after they had received a good night from the King and Lords, each was conducted into his lodging, but I, most wretched man, had nobody to show me the way, and yet must suffer myself to be tormented. That I might be certain of my future function, I was fain to put on the Ring which the other had worn. Finally, the King exhorted me that, since this was the last time I was like to see him in this manner, I should behave myself according to my place, and not against the Order, upon which he took me in his arms and kissed me, all which I understood as if in the morning I must sit at my gate. After they had all spoken friendly to me, and at last presented their hands, committing me to the divine protection, I was by both the old men—the Lord of the Tower and Atlas—conducted into a glorious lodging, in which stood three beds, and each of us lay in one of them, where we yet spent almost two, &c.

Here are wanting about two leaves in quarto, and he (the author hereof), whereas he imagined he must in the morning be door-keeper, returned home.

CHAPTER VI.

ON THE CONNECTION OF THE ROSICRUCIAN CLAIMS WITH THOSE OF ALCHEMY AND MAGIC.

THE guise of antiquity being almost indispensable to the pretensions contained in these singular documents, I have preferred presenting them to my readers in the archaic form of the original English translations, which, moreover, represent the Rosicrucian period in this country, than to undertake the somewhat superfluous task of a new version.

If the "*Fama*" and "*Confessio Fraternitatis*" are to be taken in their literal sense, the publication of these documents will not add new lustre to Rosicrucian reputations. We are accustomed to regard the adepts of the Rose-Cross as beings of sublime elevation and preternatural physical powers, masters of Nature, monarchs of the intellectual world, illuminated by a relative omniscience, and absolutely exalted above all weakness and all prejudice. We imagine them to be "holding no form of creed, but contemplating all" from the solitary grandeur of the Absolute, and invested with the "sublime sorrow of the ages as of the lone ocean." But here in their own acknowledged manifestoes they avow themselves a mere theosophical offshoot of the Lutheran heresy, acknowledging the spiritual supremacy of a temporal prince, and calling the pope Antichrist. We have gauged in these days of enlightenment and universal tolerance the intellectual capacities of all professors, past

and present, of that art prophetic which is represented by Baxter and Cumming. We know the value of all the multitudinous speculations in the theological no-man's land of the Apocalypse. We do not expect a new Star of Jacob to rise out of the Galilee of religious intolerance, and out of the frantic folly of sectarian squabbling. We do not calculate the number of the beast, we do not denounce the Jesuits, we are not obsessed by an infectious terror of papal power and its possible aggressions; on the contrary, we respect the associations connected with sovereign pontiffs, grand lamas, and chief patriarchs. We have, most of us, decided that the pope is neither God's vicar nor the Man of Sin; we persistently refuse our adherence to any theory which connects the little horn with Prince Jerome Napoleon, and we are not open to any positive convictions on the identity of the Scarlet Woman, or of the lost tribes of Israel. All persons possessed of such positive convictions we justifiably regard as fanatics, and after due and deliberate consideration of the Rosicrucian manifestoes, we do not feel able to make an exception in favour of this Fraternity, whose

"Manners have not that repose
Which marks the caste of *Vere de Vere*."

In other words, we find them intemperate in their language, rabid in their religious prejudices, and, instead of towering giant-like above the intellectual average of their age, we see them buffeted by the same passions and identified with all the opinions of the men by whom they were environed. The voice which addresses us behind the mystical mask of the Rose-Cross does not come from an intellectual throne, erected on the pinnacles of high thinking and surrounded by the serene and sunny atmosphere of a far-sighted tolerance, it comes

from the very heart of the vexatious and unprofitable strife of sects, and it utters the war-cry of extermination. The scales fall from our eyes, the romance vanishes; we find ourselves in the presence of some Germans of the period, not of "the mystic citizens of the eternal kingdom."

We are dejected and disillusioned, but we are thankful, notwithstanding, to know the truth, as distinguished from the fictions of Mr Hargrave Jennings and the glamorous fables of professed romancers. In this spirit we proceed to a closer acquaintance with the Rosicrucians as represented by themselves.

I have already said that "The Universal Reformation" has little internal connection with the society which is supposed to have issued it in its Teutonic dress. The conclusion which is reached in that curious tract is, indeed, completely opposed to the expressed hopes of the Fraternity. It illustrates the ludicrous futility and abortiveness of the attempt to reform society, even when undertaken by the flower of the world's "literati." It bids the reformers begin their work at home, and reduces their Utopian scheming from the splendid scale of universal reconstruction to appraising sprats and cabbages. It considers mankind to be as good as his surroundings will allow him, and that "the height of human wisdom lies in the discretion to be content with leaving the world as they found it." On the other hand, the "Fama" and "Confessio" invite "the learned of Europe to co-operate with a secret society for the renovation of the age, the reform of philosophy," and to remedy "the imperfection and inconsistencies of all the arts." The discrepancy is singularly complete, and as "The Universal Reformation" throws no light upon the history or the claims of the Rosicrucians, it

need not detain us. "The Chymical Marriage of Christian Rosencreutz" I shall also set aside for the present, because it is an allegorical romance—*pace* Professor Buhle, as De Quincey hath it—though otherwise of the first importance and interest.

From the "Fama" and "Confessio" we gather the religious opinions of the Rosicrucian Fraternity, and classify them as follows:—

- a. They acknowledge Jesus Christ as the Son of God.
- b. Man is born into life by the power of God, falls asleep in Jesus, and will rise again through the Holy Spirit.
- c. They acknowledge a personal devil, the old enemy, who "hinders every good purpose by his instruments."
- d. They "use two Sacraments, as they are instituted with all Formes and Ceremonies of the first and renewed Church."
- e. It follows from this that they believe the Lutheran Reformation restored the Christian Church to its primitive purity.
- f. They consider "that from the beginning of the world there hath not been given to man a more excellent, admirable, and wholesome book than the Bible," which is "the whole sum" of their laws.
- g. They call the pope Antichrist, a blasphemer against Christ. They execrate him, and look forward to the time "when he shall be torn in pieces with nails." They foretell his "final fall," with the assurance of Brothers the prophet, and in the terminology of Mr Grattan-Guinness.

The philosophical and scientific opinions and pretensions

of the Rosicrucian Society have more claim on our notice. As in their theological views, so in these they are simply the representatives of a certain school of thought current at their epoch. In its aspirations, as distinguished from its methods, this school was considerably in advance of the scientific orthodoxy of the moment. Looking with piercing glance

" Into great Nature's open eye,
To see within it trembling lie
The portrait of the Deity,"

they dreamed of a universal synthesis, and combining profound contemplation with keen observant faculties, the experimental with *a priori* methods, they sought to arrive at those realities which underlie phenomena, "in more common but more emblematic words," they sought for the substance which is at the base of all the vulgar metals. Mystics in an age of scientific and religious materialism, they were connected by an unbroken chain with the theurgists of the first Christian centuries, they were alchemists in the spiritual sense and the professors of a divine magic. Their disciples, the Rosicrucians, followed closely in their footsteps, and the claims of the "*Fama*" and "*Confessio*" must be viewed in the light of the great elder claims of alchemy and magic. In these documents we find—I. The doctrine of the *microcosmus*, which considers man as containing the potentialities of the whole universe, or *macrocosmus*. According to Paracelsus, who first developed this suggestive teaching from obscure hints in the Kabbalistic books, the *microcosmus* and the *macrocosmus* are one. "They are one constellation, one influence, one breath, one harmony, one tune, one metal, one fruit." Each part of the great organism acts upon "the corresponding part of the small organism in the same sense as the various organs of the human body are inti-

mately connected with and influence each other." Every change that takes place in the *macrocosmus* may be sensed by the spiritual body which surrounds the spirit of the *minutum mundum*. The forces composing the one are identical with those of the other.¹

II. We find, in the next place, the doctrine of Elemental spirits, which it is a common error to suppose originated with the Rosicrucians. This graceful and fanciful hypothesis also owes its development, if not its invention, to the seer of Hohenheim. It was naturalised on French soil by the author of the "*Comte de Gabalis*," and is known chiefly in England through the preface to "*The Rape of the Lock*," and of later years through the German "*Romance of Undine*," which has been many times translated.* "When you shall be numbered among the Children of the philosophers," says the "*Comte de Gabalis*," "and when your eyes shall have been strengthened by the use of the most sacred medicine, you will learn that the Elements are inhabited by creatures of a singular perfection, from the knowledge of, and communication with, whom the sin of Adam has deprived his most wretched posterity. Yon vast space stretching between earth and Heaven has far nobler dwellers than the birds and the gnats, these wide seas hold other guests than the whales and the dolphins, the depths of the earth are not reserved for the moles alone, and that element of fire which is nobler than all the rest was not created to remain void and useless." According to Paracelsus, "the Elementals are not spirits, because they have flesh, blood, and bones, they live and propagate offspring, they eat and talk, act and sleep, &c. They are beings occupying a place between

¹ "*Paracelsus*," by Franz Hartmann, M.D., p. 44.

men and spirits, resembling men and women in their organisation and form, and resembling spirits in the rapidity of their locomotion." They must not be confounded with the Elementaries which are the astral bodies of the dead.¹ They are divided into four classes. "The air is replete with an innumerable multitude of creatures, having human shapes, somewhat fierce in appearance, but docile in reality, great lovers of the sciences, subtle, serviceable to the Sages, and enemies of the foolish and ignorant. Their wives and daughters are beauties of the masculine type. . . . The seas and streams are inhabited even as the air, the ancient Sages gave the names of Undines or Nymphs to these Elementals. There are few males among them, and the women are very numerous, and of extreme beauty, the daughters of men cannot compare with them. The earth is filled by gnomes even to its centre, creatures of diminutive size, guardians of mines, treasures, and precious stones. They furnish the Children of the Sages with all the money they desire, and ask little for their services but the distinction of being commanded. The gnomides, their wives, are tiny, but very pleasing, and their apparel is exceedingly curious. As to the Salamanders, those fiery dwellers in the realm of flame, they serve the Philosophers, but do not eagerly seek

¹ According to Eliphas Lévi, the Astral Light, i.e., the substance diffused through infinity, and which is the first matter of the material and psycho-material universe, is "transformed at the moment of conception into human light, and is the first envelope of the soul." In combination with fluids of extreme subtlety, it becomes the astral, etherised, or sidereal body. When a man dies and the divine spirit returns into the empyrean, it leaves two corymbes, one on the earth and one in the atmosphere, "one already inert, the other still animated by the universal movement of the soul of the world, but destined to die gradually, being absorbed by the astral energies which produced it." - "Mysteries of Magic," pp. 97, 105.

their company, and their wives and daughters are seldom visible. They transcend all the others in beauty, for they are natives of a purer element."¹

III. In the third place, the Rosicrucian manifestoes contain the doctrine of the *signatura rerum*, which again is of Paracelsian origin. This is the "magical writing" referred to in the "Fama," and the mystic characters of that "Book of Nature" which, according to the "Confessio," stands open "for all eyes," but "can be read or understood by only a very few." These characters are the seal of God imprinted "on the wonderful work of creation, on the heavens, the earth, and on all beasts."² This "signature of things" is described by Paracelsus as "a certain organic vital activity," which is frequently "expressed even in the exterior form of things; and by observing that form we may learn something in regard to their interior qualities, even without using our interior sight. We see that the internal character of a man is often expressed in his exterior appearance, even in the manner of his walking and in the sound of his voice. Likewise the hidden character of things is to a certain extent expressed in their outward form. As long as man remained in a natural state, he recognised the signatures of things and knew their true character; but the more he diverged from the path of Nature, and the more his mind became captivated by illusive external appearances, the more this power became lost."³ The same doctrine is developed by the most distinguished disciple of Paracelsus, the Kentish Rosicrucian, Robert Fludd. "There are other invisible writings, secretly impressed on the leaves of

¹ "Comte de Gabalia," Second Entretien.

² "Confessio Fraternitatis," c. viii.

³ Hartmann's "Paracelsus," pp. 51, 52.

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³ Hartmann's "Paracelsus," pp. 51, 52.

teaches that the great agent in magic is the imagination confirmed by that faith which perfects will-power, and that the imagination thus strengthened can create its own objects. "Man has a visible and invisible workshop. The visible one is his body, the invisible one his imagination.

The imagination is a sun in the soul of man, acting in its own sphere as the sun of the earth acts in *h*is. Wherever the latter shines, germs planted in the soil grow, and vegetation springs up, and the sun of the soul acts in a similar manner, and calls the forms of the soul into existence. . . . The spirit is the master, imagination the tool, and the body the plastic material. Imagination is the power by which the will forms sidereal entities out of thoughts. It is not *fancy*, which latter is the corner-stone of superstition and foolishness. . . . The power of the imagination is a great factor in medicine. It may produce diseases in man and in animals, and it may cure them."¹ This theory covers all the phenomena of visions, ecstasies, evocations, and other pseudo-miracles, recognising that they are facts, and accounting for the futility of their results.

V Whether the Rosicrucians pretended to manufacture material gold is a question which is difficult to decide from the materials contained in their manifestoes. They acknowledge the fact of transmutation, and call it a "great gift of God," but "as it bringeth not always with it a knowledge of Nature, while this knowledge bringeth forth both that and an infinite number of other natural miracles, it is right that we be rather earnest to attain to the knowledge of philosophy, nor tempt excellent wits to the tincture of metals sooner then to the observation of Nature."² Whatever may be thought of this reasoning, it definitely places

¹ "Confessio Fraternitatis," c. xi.

² *Ibid.*

the Rosicrucians in that school of alchemy to which I made reference at the close of the first chapter, and whose aim was to accomplish the spiritual side of the *magnum opus*, or great work of alchemical reconstruction. For them the transmutation of metals being no operation of common chemistry,¹ both the "Fama" and "Confessio" appear to condemn indiscriminately all professors of the purely physical process, which they call "the ungodly and accursed gold-making." Here, as in their other opinions, they echo Paracelsus. "What shall I say to you about all your alchemical prescriptions, about all your retorts and bottles, crucibles, mortars, and glasses, about all your complicated processes of distilling, melting, cohibiting, coagulating, sublimating, precipitating, and filtering, all the tomfoolery for which you throw away your time and your money. All such things are useless, and the labour over them is lost. They are rather an impediment than a help to arrive at the truth." After the same fashion, the "Confessio" denounces the "monstrous symbols and enigmas" by which pseudo-chymists impose upon credulous curiosity. According to Dr Hartmann, "Paracelsus asserts that it is possible to make gold and silver by chemical means, still he condemns such experiments as useless, and it seems to be more than probable that even in such chemical experiments as may have succeeded, something more than merely chemical manipulations was required to make them successful."² Éliphas Lévi, one of the most profound commentators on Paracelsus, declares that "there is light in gold, gold in light, and light in all things." Thus the first

¹ On this point see "Mysteries of Magic," Biographical and Critical Preface, p. xlii.

² Hartmann's "Paracelsus," pp. 177, 178.

matter of the *magnum opus* is both within and about us, and "the intelligent will, which assimilates light, directs the operations of substantial form, and only employs chemistry as a very secondary instrument."¹

At the same time the Rosicrucians claimed to be in possession of "great treasures of gold," and of the purse of Fortunatus. There seems no special reason to doubt that they intended this to be literally construed, and the "Fama" definitely states that it was a project of their founder, C. R., to institute a society in Europe "which might have gold, silver, and precious stones sufficient for to bestow them on kings."

VI. Closely connected with the secret of metallic transmutation is "the supreme medicine of the world," the life-elixir, which, according to Bernard-le-Trevisan (fifteenth century), is the reduction of the Philosophical Stone into mercurial water. It cures all diseases, and prolongs life beyond the normal limits. Without claiming to be actually in possession of this

"Wonderful Catholicon,
Of very subtile and magical powers,"

the Rosicrucians come before us as essentially, or at least primarily, a healing fraternity. "Their agreement was this

. . . That none of them should profess any other thing than to cure the sick, and that gratis."² Professor Buhle, in his notice of the Rosicrucians and Freemasons, says that the evils of Germany at this period were immense, that the land was overswept by a "great storm of wretchedness and confusion." The science of medicine was still in its infancy, the Lutheran Reformation, by spoliating monasteries, had

¹ "Mysteries of Magic," p. 204.

² "Fama Fraternitatis," p. 72.

destroyed hospitals,¹ and the diseases and miseries unavoidably consequent on unsanitary principles and medical guess-work, were undoubtedly very widely spread. The utter incompetence of the ancient methods led many others besides the Rosicrucians to disregard and denounce the traditional authority, and in the wide field of experimental research to lay the foundations of a new and rational hypothesis. The germs of this revolution are found in Paracelsus, and the practical theosophy—medicine itself being a branch of mysticism from the standpoint of orthodox mystics—practised by Rosicrucian adepts is their strongest claim on our favour, the one golden link which joins their dissonant commonplace with the Orphean harmonies of true and divine occultism.

It will be sufficient to enumerate only their belief in a secret philosophy, perpetuated from primeval times, in ever-burning lamps, in vision at a distance, and in the approaching end of the world. I have shown indisputably that there was no novelty in the Rosicrucian pretensions, and no originality in their views. They appear before us as Lutheran disciples of Paracelsus, and, returning for a moment to the problem discussed in the introduction, we find nothing in either manifesto to connect them with the typology of a remote period. It is, therefore, in modern, not ancient, times that we must seek an explanation of the device of the Rose-Cross. A passage contained in "*The Chymical Marriage of Christian Rosencreutz*" will assist in the solution of this important point.

¹ "The origin of our present hospitals must be looked for in monastic arrangements for the care of the sick and indigent. Every monastery had its *infirmarium*, managed by an *infirmarius*, in which not only were sick and convalescents treated, but also the aged, the blind, the weak, &c., were housed."—"Encyc. Brit.," 9th ed., s. v. "Hospitals."

CHAPTER VII.

ANTIQUITY OF THE ROSICRUCIAN FRATERNITY.

THE antiquity of the Rose in symbolism and of the Cross in symbolism, as I have already said, is no proof whatever of the antiquity of a society which we find to be using them at a period subsequent to the Renaissance, but, according to John Heydon, the Rosicrucians "have been since Christ," they "inhabite the suburbs of Heaven," and are "as the eyes and ears of the great King, seeing and hearing all things." The existence of a "divine Fraternity" on the astral plane, or in the fourth dimension, however "seraphically illuminated," and with whatever powers they may be invested by the "Generalissimo of the world," is a point which transcends the investigations of the merely human historian. His researches, however, have determined that, within his own limits—that is, on the physical plane of time and space—there are no vestiges of the Rosicrucians traceable before the beginning of the seventeenth century, and that the belief in their antiquity originates in *a priori* considerations which are concerned with the predilections and prejudices of thinkers whose faith and imagination have been favoured by evolution or environment at the expense of their judgment, and who determine historical questions by the illumination of their own understandings rather than by the light of facts.

Such persons are beyond the reach of criticism and, as

they are neither numerous nor important, may be left basking in the sunshine of a pleasing aberration, which is interesting in days of disillusion. But the existence and occasional prevalence in all ages of the world of those theosophical ideas, which are at the root of Rosicrucian philosophy, have caused even serious students to consider the Fraternity of an almost incredible antiquity—a hypothesis which wins golden opinions from those who delight in connecting the invisible threads of the secret societies and tracing them to a single primal source, of which one and all are ramifications more or less identical in ceremonies, secrets, and purposes.

Addressing myself to these students, I would say with Buhle that whoever adopts this hypothesis "is bound to show, in the first place, in what respect the deduction of this order from modern history is at all unsatisfactory; and secondly, upon his own assumption of a far elder origin, to explain how it happened that for sixteen entire centuries no contemporary writers have made any allusion to it."

Solomon Semler is one of the few writers whose erudition is unquestionable, and who have supported this view; but the facts which he cites are entirely inconclusive. He proves the existence in the fourteenth century of "an association of physicians and alchemists who united their knowledge and their labours to attain the discovery of the Philosophic Stone." It is this association to which the alchemist Raymond Lully¹ apparently refers in his "Thea-

¹ This personage is not to be confused with the author of the "*Arca Magna Sciendi*," the illuminated philosopher and evangelist of Parma in Majorca, who united the saint and the man of science, the metaphysician and the preacher, the apostle and the itinerant lecturer, the dialectician and the martyr, in one remarkable individuality. The alchemist Raymond Lully, "one of the grand and sublime

trum Chymicum,"¹ printed at Strasbourg in 1613, as a secret society existing during the fourteenth century in Italy, and the chief of which was called *Rex Physicorum*. Figulus² states it to have been founded in 1410, and asserts it to have merged in the Rosicrucian Order about the year 1607. The same careful investigator cites an anonymous letter, published at the end of the sixteenth century, and stating the age of a certain secret society to be above two thousand years. It is also asserted that the alchemist Nicholas Barnaud conceived in 1591 a project of establishing a secret convention of theosophical mystics, who were to devote themselves to a determined investigation of all Kabbalistic sciences, and that he scoured both Germany and France with this object. Finally, the "Echo of the God-illuminated Order of the Brethren R. C." tells us that in 1597 an attempt was actually made to found such a society, apparently on the lines laid down by Barnaud, and it is a remarkable fact that the preface to the Christian Reader which is prefixed to this curious publication, is dated June 1597, while that which is addressed to the masters of the science," according to Eliphas Levi, lived after 1315, the date of the martyr's death, and nothing is known of his history, except his astounding transmutations. He is said to have been a native of Ferrago, and has been described as "a Jewish neophyte." John Cremer, the abbot of Westminster, describes his reception by Edward I, King of England, who gave him an apartment in the Tower to perform his transmutations, but the welcome guest soon found himself a prisoner, and with difficulty effected his escape. See "Cremeri Abatis Westmonasteriensis Testamentum," in the "Museum Hermeticum," 4to, Frankfurt, 1677-78. Camden, in his "Ecclesiastical Monumenta," gives also some details of Lully's sojourn in England.

¹ C. 87, p. 139.

² Benedictus Figulus was the author of "Pandora Magnalium," "Paradisus Aureolus Hermeticus," "Rosarium Novum Olympicum et Benedictum," "Thesaurinella Olympica," all published in 1606.

Brotherhood is dated 1 Nov. 1615, the book itself not having appeared till 1620.

These facts and statements are of the highest interest and of very considerable importance within their own sphere, but the existence of secret associations even two thousand years old, much less the attempts occasionally made to establish others, affords no proof that they were in any way connected, or are to be identified, with the Rosicrucian Brotherhood, whose violent anti-Papal prejudices and ultra-Protestant principles are sufficient proof of a post-Lutheran origin.

The only sect or association with which the Rosicrucians may be pertinently compared, and which we hear of before the year 1610, is the *Militia Crucifera Evangelica* which assembled at Lunenburg in 1598 under the auspices of the mystic and theosophist, Simon Studion. Its proceedings are reported in an unprinted work from his pen entitled "Naometria, seu nuda et prima libri, intus et foris scripti, per clavem Davidis et calamus (virgæ similem) apertio ; in quo non tantum ad cognoscenda tam S. Scripturæ totius, quam naturæ quoque universæ, mysteria, brevis fit introductio—verum etiam Prognosticus (stellæ illius matutinae, Anno Domini 1572, conspectus ducta) demonstratur Adventus ille Christi ante diem novissimum secundus per quem homine peccati (Papæ) cum filio sur perditionis (Mahomede) divinitus devastato, ipse ecclesiam suam et principatus mundi restaurabit, ut in iis post hac sit cum ovili pastor unus. In cruciferæ militiæ Evangelicæ gratiam. Authore Simone Studione inter Scorpiones. Anno 1604." As this work exists only in manuscript, and as there is no transcript of this manuscript to be found in the English public libraries, my chief knowledge of its contents, and of

the sect which it represents, is derived from an unsatisfactory notice by Professor Buhle, who describes the *Militia* as a Protestant sect heated by apocalyptic dreams, and declares the object of the assembly to have been apparently "exclusively connected with religion." But it is clear from the life of Studion that he was passionately devoted to alchemy, and the spiritual side of the *magnum opus* was probably the aim of these enthusiasts, who are otherwise identified in their views with the illuminati of the Rose-Cross. Like these they believed that the books of Revelation and of Nature were *intus et foris scripti*, written within and without, that is, they contain a secret meaning for the initiates of mystical wisdom; that the unaccountable appearance of new stars in the sky was significant of important events in the approximate future; that the last day was at hand; that the Pope was Anti-Christ and the Man of Sin; and finally, as Buhle himself confesses, the "*Nao-metria*," contains a great deal of mysticism and prophecy about the Rose and the Cross.

These points of resemblance are, I think, insufficient to establish a connection between the *Militia Crucifera Evangelica* and the Rosicrucians in a logical mind, but they are certainly curious and interesting. It will be shown in the next chapter why the symbolism of the Rose and the Cross was common to both associations.

The antiquity of the Rosicrucians, as I have hinted, finds few supporters at the present day, this view being chiefly confined to the members of pseudo-Rosicrucian societies, and to the pseudo-historian of the order, Mr Hargrave Jennings. From the fictitious importance unaccountably ascribed to the ill-considered and worthless work of this writer, it seems necessary to conclude with a short notice of the incoherent

and visionary ramblings in "The Rosicrucians: their Rites and Mysteries." Mr Jennings may congratulate himself on being "that distinguished esoteric *littérateur*," who writes the worst English of this or any century, but he is a great man, a magician of the first order, in the important matter of titles. I freely confess that his work on this subject is so attractively labelled that it exercises an irresistible charm over the student. "The Rosicrucians: their Rites and Mysteries, with chapters on the ancient Fire and Serpent Worshipers, and explanations of the Mystic Symbols represented on the monuments and talismans of the Primeval Philosophers," is a label not otherwise than superb. It is a "strong delusion" which tempts the hesitating purchaser, and has often prompted the too credulous reader, by the subtlety of its mystic charm, "to believe"—at least the very opposite of what is true.

The book, so far as the Rosicrucians are concerned, begins with an account of an "historical adventure in Staffordshire," which is curiously distorted in the interests of an inexpensive sensationalism, and after much loquacity on "the insufficiency of worldly objects," we are introduced in the seventh chapter, without preface or apology, to the "Mythical history of the *Fleur-de-lys*," Druidic Cromlechs, and Gnostic Abraxas Gems. The rest of the work is Rosicrucian certainly, so far as the titles of the chapters are concerned, but not further. Thus we have "The Rosy-Cross in Indian, Egyptian, Greek, Roman, and Mediæval monuments," "Presence of the Rosicrucians in Christian Architecture," &c., but the chapters themselves are devoted to the lingam and the great pyramid, Persian fire-worship, phallic and serpent symbolism, and etymological speculations which would have astonished even Godfrey Higgins,